

R. Fildes Roberts

Rhoslas

Bangor.

THE GUILDHOUSE

A CO-OPERATIVE CENTRE
FOR ADULT EDUCATION

WITH A FOREWORD BY
LORD EUSTACE PERCY

Price 1/6

THE BRITISH INSTITUTE OF ADULT EDUCATION,
13 JOHN STREET, ADELPHI, LONDON, W.C.2

THE GUILDHOUSE

A CO-OPERATIVE CENTRE
FOR ADULT EDUCATION

*Being a Report prepared by a Committee
of Inquiry appointed by
the British Institute of Adult Education*

WITH A FOREWORD BY
LORD EUSTACE PERCY
(Late Parliamentary Secretary to the Board of Education)

Price 1/6

THE BRITISH INSTITUTE OF ADULT EDUCATION,
13 JOHN STREET, ADELPHI, LONDON, W.C.2

1924

CONTENTS

	PAGE
FOREWORD. By LORD EUSTACE PERCY (late Parliamentary Secretary to the Board of Education) - - -	9
PREFACE. SETTLEMENTS AND THEIR FUNCTIONS - - - - -	15
I THE MEANING AND PURPOSE OF ADULT EDUCATION - - - - -	21
II RECENT DEVELOPMENTS IN ADULT EDUCA- TION - - - - -	31
III THE IMMEDIATE PROBLEM - - -	41
IV THE COMMUNITY SPIRIT - - -	52
V THE GUILDHOUSE: THE GENERAL PLAN	60
VI THE GUILDHOUSE: ORGANISATION AND FINANCE - - - - -	76
VII THE GUILDHOUSE: IN RURAL AREAS -	93
VIII CONCLUSION - - - - -	99
APPENDIX I. THE SPECIAL NEEDS OF WOMEN - - - - -	104
APPENDIX II. BRIEF LIST OF RELEVANT PUBLICATIONS - - - -	109

THE Committee responsible for this report was originally appointed by the British Institute of Adult Education to inquire into the educational functions of settlements. It will be seen from the Preface that in the course of their investigation it became clear that wider terms of reference were desirable. These were granted, and the Committee set itself to consider the general problem of centres for co-operation in adult education, their special characteristics and functions.

The report now issued has been presented to the Committee of the Institute, which has authorised its publication ; it will be considered at a forthcoming annual conference. Meanwhile the responsibility for the views expressed rests with the signatories, to whom the Committee of the Institute desires to convey its gratitude for the time and energy they have so generously given to the consideration of a problem of considerable importance to the adult education movement.

MEMBERS OF COMMITTEE OF INQUIRY

MR. H. J. LASKI (Chairman).

Reader in Political Science to the University of London ; Vice-Chairman of the British Institute of Adult Education.

MR. A. BARRATT BROWN.

Lecturer and Tutor, Ruskin College, Oxford.

MR. E. SALTER DAVIES.

Director of Education for Kent.

CAPT. L. F. ELLIS.

General Secretary, National Council of Social Service ; Hon. Sec., Federation of Residential Settlements.

MR. H. FLEMING.

Warden of Beechcroft ; Joint Secretary of the World Association for Adult Education.

PROF. R. PEERS.

Director, Extra-Mural Department, University College, Nottingham.

MR. A. READE.

Late Warden, Mansfield House.

MISS F. STREET.

Principal, Working Women's College, Beckenham.

MR. B. A. YEAXLEE.

Secretary, Educational Settlements' Association.

MR. T. H. SEARLS (Secretary).

FOREWORD

By LORD EUSTACE PERCY, M.P.

(late Parliamentary Secretary to the Board of Education).

THE inquiry, the results of which are embodied in this report, was undertaken by the British Institute of Adult Education at a time when I was a member of its Executive Committee. Events obliged me to resign that position long before the report was prepared, but my late colleagues have now asked me to write a short introduction to it; and, though I feel the duty would have been better entrusted to one more qualified to speak with authority on educational problems, I cannot refuse their request.

The report itself needs no commentary. Its authors' aim has been to present a picture, not to promulgate a programme, and they would be the last to claim any peculiar authority for their recommendations. On many points readers, including myself, may differ from their conclusions, but there will, I think, be no difference of opinion as to the thoroughness with which they have carried out their task or as to the importance of the issues which they raise.

The adult education movement is no new thing in the history of this country. If we have one

clearly marked national characteristic, it is our interest in education. Our zeal is not indeed always according to knowledge, and it is liable to be overlaid by other pre-occupations. Englishmen, enjoying all the advantages of a more settled government and a more ancient tradition of learning, yet allowed themselves under the Stuarts and the Georges to lag behind Scotland in the creation of a national system of education ; and this period of slackness in the diffusion of learning, synchronising as it did with great advances in science and literature, has tended to give England something of a bad name in educational history. Perhaps during the seventeenth and eighteenth centuries the working out of the problem of constitutional government absorbed the national energies ; possibly Englishmen, who tend to take their religion emotionally, failed to respond to the theological stimulus which exercised so great an influence on Scottish intellectual development after the reformation. In any case this dead era was a mere interruption. No nation owed so large a part of its mediæval school system to free co-operative effort—not simply to the benevolence of the great merchant companies, but to the little guilds in the country towns. In no part of Europe did the intellectual revival following the industrial revolution express itself so widely in the spontaneous growth among the workers themselves of such associations as the Mechanics' Institutes.

The adult education movement is the latest phase of this historic tendency. At a time when other

forms of education have passed or are rapidly passing under the dominion of the State, and when the requirements of public control tend increasingly to take the wind out of the sails of voluntary effort, this movement comes to re-affirm the need for initiative and free choice in matters of education. We pride ourselves on the passionate interest in education shown by all classes of Englishmen to-day ; but if we were to allow this interest to take the form merely of a demand for greater activity on the part of the national government or the local authorities we should run a grave risk of missing the gold of education amid the dross of mechanical instruction. Knowledge is a mistress who insists on being followed for her own sake ; she refuses to keep along the beaten track of professional advancement and turns aside into by-paths where she may well elude the search of marshalled armies of well-conducted citizens tramping along their " educational highway." Herein lies the supreme value at this time of the adult education movement, not owing its origin to State organisation, not dependent, except in small measure, upon the State for support, not compressed within the limits of a curriculum drawn up by any public authority, but responsive to the free choice and growing in accordance with the spontaneous initiative of ordinary men and women.

It is evident that if such a movement is to exert its proper influence on the development of national education, it must not seek a jealous isolation, but must be brought unto close touch with other

educational activities. At the present moment, in any given centre of population, education tends to be carried on to some extent in water-tight compartments. The need for an educational centre is, indeed, felt, and the larger cities grasp eagerly, perhaps sometimes a little too eagerly, at the opportunity of founding local universities with their full complement of departments and professors, as universal providers of knowledge. In the future, however, it will probably be found that such universities are strong or weak precisely in proportion as they have been, not the mere creation of benevolent endowments, but the result of a steady growth in the local development and co-ordination of educational activities. Such growth needs to be stimulated in every town where at present adult classes of many kinds are being carried on as separate enterprises, often with little or no connection and sometimes with a certain feeling of mutual jealousy or even hostility.

Every town to-day needs an educational centre. The form in which such a centre can be established must vary in different places. In some cases, for example, the Technical Institute is perhaps well adapted to become the nucleus of what we may call a Local College. Historically it is itself the product of free local initiative, having often developed out of the evening classes of a Mechanics' Institute formed half a century ago, and the similar movements of the present day may well group themselves round it. Other methods may be better suited to other

local needs. It is not a question of establishing some mechanical federation with a governing body and a paraphernalia of committees. What we are aiming at is inter-communication and mutual influence rather than organisation. Each type of institution has its own work, but each needs, and is constantly seeking, to infuse into that work something of the qualities which belong more particularly to the other types.

The technical institute is always, or should always be, seeking to teach something more than mechanical efficiency. The adult education movement, on the other hand, needs the steadying influence of exact studies to balance those semi-speculative inquiries into political science and history so frequently chosen by the members of adult classes. Actually, experiments along these lines are already being made in many places. The educational centre which may ultimately become a real local college is an idea which appeals naturally to local patriotism, besides commending itself on its merits to all those who are conscious of the defects and the great possibilities of our national system of education. If the report presented in the following pages attracts attention to this idea, it will, I think, have fully accomplished the aim of its authors.

Of all the elements which must go towards the making of such a College, the adult education movement is in one respect the most important, because it is the freest. State control, whether it be the control of a central department or of a local authority,

must always tend to a certain rigidity ; however large a place Ministers or Chairmen of Education Committees may desire to leave for the expression of public opinion, the initiative of teachers, or the influence of the universities, that place will always be fenced about by the restrictions which attend the administration of public funds. In the adult education movement, on the other hand, the students' interests come into direct contact with the guidance of the university, and through it the general public and the universities can find that free access to each other on which all sound educational progress must chiefly depend. Such a movement deserves the active support and encouragement of all who recognise in the popular attitude towards education to-day a demand for something more than Exchequer grants or a higher education rate—a demand for that “ wisdom in spiritual architecture ” which Milton urged upon his fellow countrymen nearly three centuries ago.

EUSTACE PERCY.

PREFACE

SETTLEMENTS AND THEIR FUNCTIONS

FRIENDSHIP through personal contact between people of different classes was the aim of the first settlements. The well-to-do had little practical knowledge of the conditions under which the poor lived in the congested areas of great towns. Young university men had a feeling that something was wrong, but could not quite tell where, how or why. The poor, on the other hand, had almost no access to the treasures of knowledge and imagination which might at once alleviate the dullness and sordidness of their physical environment and stimulate in them the desire and the power to help in changing the order of things. Pioneers like Canon Barnett endeavoured to bring together the people who belonged to these two spheres, so that they might share their experiences. At the same time they sought to teach the things which they themselves had found illuminating and inspiring. Lectures, classes and some research work came into the settlement programme as a matter of course. But the whole enterprise was in its nature educational. When Canon Barnett founded Toynbee Hall in 1884 he wrote: "The great sources of happiness which rise within the mind and are nourished by contact with other minds are largely out of the reach of the majority of the people. These sources might be

brought within their reach. The working classes whose minds are strengthened by the discipline of work might have the knowledge which would interest them in the things their hands make ; they might, in the long monotonies of toil, be illuminated by the thoughts of the great, and be inspired by their ideals. They might be introduced to the secrets of beauty, and taught the joy of admiration."*

Since that date about sixty new settlements have been founded in Great Britain. Naturally, however, each settlement shaped its constitution, aims and activities in accordance with the special needs and interests of the neighbourhood in which it first arose. Each has emphasised particular aspects of social, educational, or religious work in view of the circumstances amidst which it found itself and the resources at its disposal. All would claim to be educational in the very broad sense already indicated. Some, like Toynbee Hall, the Bristol University Settlement, or Mary Ward Settlement, have made lectures and classes a considerable part of their service to the local community. Others, such as Mansfield House, the Liverpool University Settlement, the Dockland Settlement in Canning Town, or Grey Lodge Settlement in Dundee, have concerned themselves more with club work, municipal life, and social research work. A number, like Oxford House and many of the women's settlements, are specifically religious in their constitution and main purpose. With the

* *Canon Barnett : His Life, Work and Friends*, by Mrs. S. A. Barnett (p. 501). John Murray, 6s.

growing sense of independence among the working classes, a feeling which the earlier settlements by their devotion and activity helped to stimulate, the movement of thought has been away from the conception of the settlement as a residence for workers who come from outside to help to relieve suffering and distress by their philanthropic activities, and towards the idea of the settlement as a centre of community life through which the district can express itself and work out its own salvation. Most settlements to-day would embody something of both conceptions, but it follows naturally that in those which lay the greater or the entire stress on the latter idea, adult education will be regarded as an activity of primary importance.

Since 1909 there has grown up a group of settlements, hardly to be called settlements at all in the precise sense of providing accommodation for a number of "residents," which have devoted themselves almost entirely to adult education in its various forms. Of these, Swarthmore, Leeds; St. Mary's, York; Beechcroft, Birkenhead; the Bristol Folk-house; and the Letchworth Adult Educational Settlement are typical examples. After the war came a wave of popular enthusiasm for education, and in particular a remarkable development of adult education. Settlements had played a considerable part in this field. What now could be considered their proper function? No one institution can accomplish or even attempt all that circumstances challenge it to do. Where should the stress be laid? What is the true relation of formal adult education to

social progress? How far are activities of a much more directly "social" and recreative kind important factors in adult education as more narrowly interpreted? In most cases sporadically, and in some cases exclusively, settlements are carrying on organised adult education. Is the quality as well as the quantity satisfactory? Is the range, and not only the type, adequate? What can settlements fairly be asked to do in this direction that they are not doing? Are they to be regarded as really effective and desirable channels through which the tide of adult education may be expected to flow with increasing volume and power? What should be their relation to other organised movements in the adult educational world? Such were the questions that settlements were asking themselves. Clearly they could not be proper judges in their own cause or assessors of their own standards. The two associations—the Federation of Residential Settlements and the Educational Settlements Association—united in the request to the British Institute of Adult Education that it would appoint an independent Committee to investigate and report upon their educational function. The Institute agreed to do so, and the Committee began its work in December, 1921. As the first International Conference of Settlements was to be held at Toynbee Hall in July, 1922, and representatives of the settlement movement (now comprising nearly a thousand settlements all over the world) were to discuss the fundamental problems of settlement work, it seemed

desirable to issue an Interim Report that might be brought to the notice of the Conference. This was done ; though admittedly the stage then reached in the enquiry did not permit of presenting anything more than a very tentative document. The proceedings of the Conference itself demonstrated that the educational question is implicit in almost every other one.*

On resuming its work the Committee found itself faced by a greater complexity of problems than ever. No common definition would fit the different types of settlement. Statements of their respective aims made by individual settlements varied amazingly. Evidence of settlement activities in adult education showed extraordinary difference of standard and of performance. The word "settlement," with its implication of a colony from outside taking up residence in a particular community, confused the issue, inasmuch as adult education implies a conception of autonomy and initiative on the part of the student group as well as that of the provision of facilities for such groups. There arose also all the perplexities of "co-ordination" and "co-operation," not only between the settlements and other adult educational agencies, but between all these on the one side and the Local Education Authority and the University on the other.

The more the problem of settlements in their educational aspect was investigated the more evident became the impossibility of imposing upon a system

* See *Settlements and Their Outlook*. P. S. King & Son, 1922. 2s. 6d. net. The official account of the Conference.

so various any uniform pattern of organisation. It became clear that what was required was rather to take the specific educational service the settlements either have performed or might be expected to perform, and see what natural institutions it seemed to involve. The evidence put forward made it plain that this service was the provision of a common centre where those adult educational bodies in the surrounding districts desiring to do so might carry on their activities, and where the adult students of the neighbourhood should find a congenial place of friendly intercourse and intellectual stimulus.

Accordingly, the Committee determined to address itself to this very definite and specific enquiry. What kind of centre is needed for the development of adult education in urban and rural areas? What should be its characteristics, its constitution, its functions, its relationships? If questions like these can be clearly answered it is obviously for the settlements (and other voluntary bodies concerned with adult education) to decide what their policy will be in the light of the Committee's suggestions. There are many difficulties involved in the present situation, and in any proposals for dealing with it. Dogmatic conclusions would be futile. The utmost that can be offered are a few outlines of a possible construction. But the Committee hopes that, whatever criticisms its Report may evoke, its recommendations will also be found a not unfruitful contribution towards the progress of that adult education which is becoming a vital part of the national life.

I

THE MEANING AND PURPOSE OF ADULT EDUCATION

"The adult educational movement is inextricably interwoven with the whole of the organised life of the community. Whilst on the one hand it originates in a desire amongst individuals for adequate opportunities for self-expression and the cultivation of their personal powers and interests, it is, on the other hand, rooted in the social aspirations of the democratic movements of the country. In other words, it rests upon the twin principles of personal development and social service. It aims at satisfying the needs of the individual and at the attainment of new standards of citizenship and a better social order. In some cases the personal motive predominates. In perhaps the greater majority of cases the dynamic character of adult education is due to its social motive."—*Adult Education Committee Report, 1919.*

"I believe that by the right training of men we add to the wealth of the world. . . .

"I believe in the perpetual regeneration of Society, and in the immortality of democracy and in growth everlasting."—*Life and Letters of Walter H. Page.*

At a recent demonstration arranged by the British Institute of Adult Education, Viscount Grey pleaded for more help from the authorities for the work of adult education. The expenditure of another half-million pounds would, he said, make possible such an extension of the extra-mural work of the Universities as to bring its influence within reach of all, to the great advantage of the nation.

There is no doubt that there is a demand from the men and women workers of the country for better educational opportunity, not only for their children, but for themselves. Nor is there any doubt that such a demand, if earnestly pressed, will be considered sympathetically both by the Government—whatever party be in power—and by the majority of Local Educational Authorities.

The repeated extension of the franchise during recent years has put upon the voters' list of the United Kingdom some twenty millions of men and women and it may be assumed that there are further extensions to come. A few years ago very many people were inclined to take for granted the future triumph of democracy. In our own time we have seen a marked reaction, of which the Revolutions in Italy and Spain are typical illustrations. It is clear to-day that the triumph—still less the easy triumph—of democracy is not assured. Whole-hearted believers in democracy, like the late Mr. Walter Page, sceptics, like the Dean of St. Paul's or Lord Birkenhead, can, however, meet on common ground, for whatever be the future of democracy as a form of government, it does not require to be demonstrated that an ignorant democracy is more dangerous than an educated democracy.

It has been said that that man is educated who can read a modern newspaper without being humbugged by it. It is at least obvious that we are running desperate risks under our modern political system unless we see to it that with extension of

franchise comes extension of knowledge—the knowledge which frees the mind alike from the domination of convention and from contagion of catch-words.

There appeared some months ago, in one of our leading evening newspapers, a most instructive article under the heading of "Monotony." The article had reference to a recently published report by the Industrial Fatigue Research Board. The report drew attention to the fact that there are a large number of people who appear to like occupations in which work is practically automatic, and to dislike occupations which involve thought and responsibility. The evening journal welcomed this pronouncement with enthusiasm, and claimed for it the attention of Government Departments and of educationists in particular :

"The Governors, being, on the whole, exceptional people, have exceptional tastes and fancies which they deem universal. In considering education they imagine every child as having something of their own youthful eagerness for knowledge, and ambition to excel in mental things, and are thus misled into devising a system of instruction which wastes on useless material an amount of energy and money which, better applied, would yield an enormous harvest of trained intellect."

According to this view, education is an intellectual process from which only those of marked intellectual

capacity are capable of deriving more than the beggarly elements of learning ; the great mass of common people, having limited intellectual capacity, are ineducable beyond a certain limited point, and our present attempts to continue their education beyond the earliest stages are both uneconomical and unpractical. The critic of our present educational arrangements is willing that pains and money shall be expended upon the education of the few, because such expenditure is obviously remunerative. To the rest, he says, give a sound practical education and nothing more. Give up trying to make silk purses out of sows' ears. Give up trying to force book-learning upon children or young people who have no desire or capacity for scholarship. Teach them reading, writing and arithmetic ; give the boys manual training and the girls some training in the domestic arts, and send them into the world as early as possible to earn their living.

This is a view which, in one form or other, is widely held and constantly expressed. Educational progress, like every other kind of progress, depends upon the extent to which it has public opinion behind it. It is, therefore, of the first importance that such views shall be seriously considered. If they are right, let us mend our ways. If they are wrong, let us point out clearly where the mistake lies.

Such views are wrong because they are based on a radical misunderstanding of the nature of education. The assumption which underlies them is that

education is concerned only with the intellect, that its sole function is to instruct—to give a certain knowledge of facts and a certain skill of hand.

Instruction plays an important part in the educative process, but it is not education. The main purpose of education is not to convey a modicum of knowledge or of skill, not to produce copper-plate writers, accurate arithmeticians, skilled craftsmen or trained linguists. Such results are by-products of the educative process. They will follow if our education is on really sound lines, and genuine and general failure to produce them would be a clear indication that our methods need overhauling. But the aim of education is something much broader and deeper and higher, and the whole is greater than its part. Education is concerned, not merely with what we call facts—with the knowledge which we acquire through the study of language, of mathematics, of science—but with the interpretation of those facts.

There is no doubt of the progress of civilisation in regard to conquest of the material world. Railways, steamships, the telegraph, the telephone, electric light, motor cars, wireless telegraphy, aeroplanes, were all unknown one hundred years ago. It is legitimate to take pride in this advance in man's knowledge and control of material forces. At the same time such advance is, in itself, no proof of real progress. Progress depends not so much upon our material resources as upon the use we make of them. Mr. George Gissing, who died some

ten years before the Great War, put into the mouth of his character, Henry Ryecroft, these words :—

“ I hate and fear science because of my conviction that, for long to come, if not for ever, it will be the remorseless enemy of mankind. I see it destroying all simplicity and gentleness of life, all the beauty of the world ; I see it restoring barbarism under a mask of civilisation ; I see it darkening men’s minds and hardening their hearts ; I see it bring a time of fierce conflicts, which will pale into insignificance ‘ The thousand wars of old,’ and, as likely as not, will whelm all the laborious advances of mankind in blood-drenched chaos. To rail against it is as idle as to quarrel with any other force of nature. For myself, I can hold apart, and see as little as possible of the thing I deem accursed. But I think of some who are dear to me, whose life will be lived in the hard and fierce new age.”

If this were a protest against the advance of scientific knowledge it would be foolish. It is not. It is a warning that, if material progress is not accompanied by moral progress, it is not likely to lead to a superior state of civilisation, as we know. “ It has been the great error of modern intelligence,” said Ruskin, “ to mistake science for education.” He pointed out that true education has no other function than the development of the natural perception of beauty, fitness and rightness, or of what is lovely, decent and just, and of the relative will.

“ You do not educate a man by telling him what he knows not, but by making him what he was not.”

As Dr. Burnet pointed out in his Romanes lecture, the amazing growth of modern science—the tremendous increase in knowledge—makes more than ever necessary the creation of a body of trained scholars, specialists in their own line, leaders in thought and action. But the production of such a corps of *élite* is not the sole, or indeed the chief, function of education. A heaven-born general cannot win victories with an untrained and undisciplined army. The increase in knowledge demands a corresponding increase in the intelligence and character of the whole community, in the formation of which adult education has a vital part to play.

There are some who regard the question of adult education as one of comparatively little importance. “ The school satchel holds the key of the future,” they say. “ We cannot do much with grown men and women ; let us concentrate our attention upon the young.” This is an alluring argument. It has only one flaw. The education of the young is in the hands of the old, and unless the eyes of the old are opened the young generation is never likely to get its full chance. The extension of adult education is the best way to ensure the opening up of educational opportunity to the young.

Education has its individual and its social aspect. The individual desires the cultivation and expression of his own powers—to have life and to have it more abundantly. This desire has its root in self-interest.

It is not, on that account, anti-social. On the contrary, by developing his own personality the individual enhances his value to the community. It is in the common interest that his potentialities should be realised to the fullest possible extent. At the same time, since the individual does not exist in isolation, but only as a member of various communities of varying extent, it is equally true to say that he can realise his own personality only in co-operation with his fellows. "In some cases," as the Report of the Adult Education Committee states, "the personal motive predominates. In perhaps the greater majority of cases the dynamic character of adult education is due to its social motive."

Lord Birkenhead, in his Rectorial Address at Glasgow, laid stress on the personal motive in life—"the desire of self-advancement is the only adequate incentive for that standard of labour and achievement which each individual must be encouraged in the common interest to afford." This is at least as untrue as it would be to say that the only adequate incentive to a high standard of labour and achievement is the desire of service. The truth is that human nature varies—some find in self-interest the main motive to activity; others in the desire to serve their fellows. With most of us both motives are present in varying degrees at different times, and many find that as they grow older the latter motive tends to become predominant. Mr. Rudyard Kipling, the apostle of patriotism, writes, in his most recent volume, of the Victoria Cross in the following terms :

"The Order itself is a personal decoration, and the honour and glory of it belong to the wearer; but he can win it only by forgetting himself—his honour and glory, and by working for something beyond and outside and apart from his own self. And there seems to be no other way in which you can get anything in this world worth the keeping."

The truth surely is that life leads the individual through an ever-widening circle of loyalties—loyalty to self, to the family, to country, to mankind. These loyalties are a progressive series, and it is a mistake to suggest that any one of them is normally in opposition to any other.

Self-interest is not the "only adequate incentive" to activity. At the same time, it is a basic fact in human nature, and has, therefore, seriously to be reckoned with. It is a starting point in the royal progress of life. So patriotism is a virtue, and not a vice, provided that it is regarded not as an abiding home but as a stage in life's journey. Love of country is sweet and ennobling when it subserves love of humanity. As Bishop Talbot has said: "When patriotism turns selfish it turns sour." The desire for education may start in the desire for self-advancement, but as the education of the individual progresses the desire for self-advancement should tend to become merged in the desire for service. Education satisfies the needs of the individual, and through satisfying those needs develops a higher standard of communal life.

The contemplative and creative impulses of man have taken shape in four major forms : desire for beauty, for knowledge, for economic and for ethical self-activity. These desires are not independent ; each is only a part of a greater whole ; each takes its place in orderly sequence. Love of beauty lies at the very root of our mental life ; we crave for knowledge ; we desire to express ourselves in effective action ; but we remain unsatisfied unless we are able to reconcile our individual interest with the interests of the wider community.

It is with these things that education is concerned. Literature and Art, Science and History, Economics and technical skill all have their place in the educational scheme, but these are not themselves the object of education. Its function is to produce a mind with impulses and emotions disciplined into a harmonious whole, to enable the finite self to realise itself in the infinite reality which we know under its various aspects—beauty, truth, energy and goodness.

II

RECENT DEVELOPMENTS IN ADULT EDUCATION

"ADULT EDUCATION" has come to be accepted almost as a technical term with a more or less clearly defined meaning. It suggests a particular movement with a history and ideals of its own. It has been, in fact, applied almost exclusively to "working class education," and to that part of it which consists of continuous courses of lectures or classes for adults in non-vocational subjects of study. This particular meaning can only be explained historically. Adult education began in an attempt to make good the deficiency of elementary education at the very beginning of this age of mechanical industry, and that for the specific purpose of preserving the morals of the poor. In a later age, under the influence of men like Robert Owen and William Lovett, it expressed itself as a demand, springing from the people themselves, for "a knowledge of moral and political economy," as a means to social regeneration. Its modern form is the result of that demand, handed down through working class movements of the last century, until it came into contact, first with the older Universities at the very moment when they themselves were springing into new life, and later with the newer Universities,

some of which owed their origin to the attempt by the older Universities to satisfy this demand for "University Extension."

During the concluding quarter of the nineteenth century, the larger part of the more formal adult educational work in this country was carried on by the Extension Boards, which were set up in connection with the different Universities. Courses of lectures were given in a large number of centres and considerable audiences were attracted. It was essentially a movement on the part of the Universities themselves, reaching out to the people, and the direction of its policy in the main came from above. It was, however, necessary to make the lectures self-supporting, and this naturally tended to the development of popular short courses which would attract large audiences, while the comparatively high fees involved meant that the members of those audiences were drawn largely—though not exclusively—from the middle classes.

In addition to the University Extension Courses, important bodies such as The National Adult School Union and the Co-operative Movement were themselves conducting courses for their own members; experiments in the formation of working people's colleges were set on foot and individual efforts of various kinds were made in different parts of the country.

The formation of the Workers' Educational Association in 1903 was an attempt to fuse all these different forces into one whole, which should form

a national movement for the spread of adult education. Its aim was to be thoroughly democratic in character, and an example of its influence and method may be discovered in the formation of the Tutorial Class Joint Committees which were shortly afterwards set up in the leading Universities. The intensive three year University Tutorial Class is perhaps the most familiar form which adult education takes to-day. The Workers' Educational Association was then, in the first place, an alliance of working class organisations and educational bodies; but it admitted to its ranks individual members of all classes and endeavoured to become completely representative. It retained, however, a working class character, and while it preserved harmonious relations with the other bodies conducting work of a similar type, it soon encountered the great difficulties inseparable from any attempt to weld into any one organisation a number of independent bodies possessing entirely different characteristics.

At the end of the war there was a renewed outburst of adult educational activity. The Universities devoted increasing attention to their extra-mural work, in some cases setting up special departments for this purpose. The number of W.E.A. classes was greatly enlarged. Adult Schools began to undertake more regular courses and classes during the week, in addition to their half-hour lecture on the Sunday on some subject connected with the Bible lesson for the day. The Co-operative Union, through its Central Education Committee,

not only increased the number of its classes, but also set up a Co-operative College, with temporary headquarters at Holyoake House, Manchester. The Y.M.C.A., which had been so active in this direction in France and elsewhere from 1914 to 1918, continued its educational work at home with vigour. The Working Men's Club and Institute Union devoted considerable resources to the arrangement of classes for its members and the provision of scholarships at Ruskin College, Oxford, for those most capable of profiting by them. The Labour College Movement, which conducts classes in different parts of the country on a definitely Marxian and propagandist basis, widened very considerably the sphere of its influence. In industry many firms established classes for their employees; while boys' and girls' clubs in the big cities devoted much more attention to the educational side of their work. In this they were assisted by Local Education Authorities, who established additional Institutes and devoted considerable resources to adult education.

Ruskin College, Oxford, the oldest and perhaps the best-known of the residential colleges for working people, in 1919 renewed its activities with full vigour after a war-time break. Not only did existing colleges, such as Fircroft, or the London Working Men's College, offer abundant proof of the revival of interest in adult education, but new institutions were set up, at Beckenham for working women, at Northampton for Conservative and at Oxford for Roman Catholic working men. A movement was

also started for Church Tutorial classes in subjects of interest to members of Church congregations.

RURAL AREAS.

Perhaps the most remarkable development has been in rural areas. The desires of country men and women have been quickened and their horizon widened by the new experiences they gained during the war ; the organisation of agricultural workers, encouraged for a time by the establishment of Wages Boards, has helped to develop enterprise and initiative in rural workers ; the war-time realisation of the national importance of a home-grown food supply and the danger of a depopulated countryside has secured increased attention not only to farming, but also to the educational and social needs of the rural community. Thus there is traceable to the war both a keener demand and a more serious attempt to meet it.

The most outstanding evidence of the new spirit in the countryside is provided by the Women's Institute Movement. Started by Government assistance in 1917, and mainly with the idea of increasing food supplies through the efforts of women, the movement has grown rapidly in size and has steadily widened its outlook and extended its educational side, and in its National Federation has developed a strong and democratic organisation in which the institutes are linked together. From subjects of purely domestic interest the educational work of the institutes has gradually extended to

cover a wide range of practical subjects and home crafts, pageantry, dramatics and the study of local lore ; while for single lectures and short courses on subjects of civic, national and literary interest there is a steadily increasing demand. In July, 1923, there were already Women's Institutes in 2,759 villages and new institutes were being formed almost daily.

The Village Clubs Association (also by the assistance of grants from the Development Commissioners) has endeavoured to give new life and impetus to the Village Club Movement ; and the 520 Clubs affiliated to the Association have been encouraged to arrange informal study groups, lectures and short courses. The Y.M.C.A. work referred to above has included the formation of clubs in many villages, particularly in certain counties ; the W.E.A. has given increased attention to rural areas. There are also signs of a distinct renaissance of folk dancing, choral singing and dramatics arranged by such bodies as the English Folk Dance Society, the National Federation of Musical Festivals, and the British Drama League.

INFORMAL EDUCATIONAL ACTIVITIES.

Nor is it only in the more formal aspects of adult education that rapid progress has been made. People band themselves together in the pursuit of knowledge and culture for all kinds of reasons. Some are keen trade unionists or co-operators, and

wish to understand the principles of their movement. Others are concerned with social or international problems. A growing number have developed a taste for science and the arts "for their own sake." Parents want to keep pace with the interests of their children, or perhaps to study the psychology of childhood and adolescence. Teachers are eager to make wider contact with the world in order that they may attain a more living and effective expression of their art. In addition there is a marked increase in the tendency to find recreation in ways that have, at least potentially, considerable educative value. Playing, singing and acting, the practice of hobbies and handicrafts, general reading, and even foreign travel, all come within this sphere, and frequently appeal to ordinary folk far more strongly than set lectures and classes are at first likely to do.

In this way groups grow up in town or countryside, each with its particular enthusiasm, and each tending to draw its members from some one section of the community. Cross-divisions affect this grouping. There are not only special interests to be taken into account, but also differences of aptitude and capacity. Some societies cater for an intellectual *élite*, others provide for people whose needs are elementary or whose purpose is mainly recreational, in the popular sense of the term. Some organisations aim at reaching a large proportion of the population, just as others have no expectation or intention of touching more than a select handful.

THE GROUP SPIRIT.

In this evolution we have seen organisations of the most diverse type beginning to foster among their members the demand for an increase in knowledge and an enrichment of their common life. It has proved far easier to encourage educational activity through the group spirit and group interests than to persuade individual persons to join with other individuals, who may be strangers to them, in an organised class for the study of a particular subject. One of the witnesses to the Committee in his written evidence makes it abundantly clear that in the case of adolescents the use of the group method is often the only possible way to success. Members of a football team consisting of boys of seventeen to twenty years of age would often consider at the end of the winter the possibility of forming themselves into a class for the study of drama, or wireless, or some other topic connected with the interests of their daily life, from which they could easily be led on to subjects demanding greater intellectual effort. In that way alone has this particular witness found it possible to persuade youths of that age to undertake any work of this kind.

There is, however, a very real danger in this desire of groups to form their own special classes or their own particular educational organisation. One of the most definite contributions which the older Universities of this country have made to educational method has been to bring together men of the most varied kinds of experience, who have lived together

for three years in an atmosphere stimulating to intellectual activity. Many have expressed their conviction that the real value of Oxford and Cambridge lies in the informal education thus received. It would be a disaster if so valuable an educative influence were absent from the wider sphere of adult education outside the walls of the University.

What in fact the post-war development has shown has been the important part the group spirit may play in stimulating men and women to an interest in adult education. But the group spirit has failed to discover the means of that co-operation through which, in its varied expression, it might become a national movement. Its danger has been sectionalism. It has so far, with one or two notable exceptions, proved impossible to achieve among the different local bodies any effective plan whereby they may pool their experience, and from their mutual contact and practical co-operation increase their power to meet the needs of the community.

THE IMPACT ON THE COMMUNITY.

Sometimes there is a measure of co-operation between the different bodies that have certain educational ideals in common. More frequently, however, these groups and associations work in isolation, perhaps even in ignorance of each other's existence and activities, and occasionally in a spirit of rivalry. Certainly they do not envisage the needs and possibilities of their environment as a

whole. However far they may go towards meeting the requirements of the neighbourhood in the course of their separated endeavours, they make no concerted study of the situation, and are far from constituting a community effort to deal with it. With few exceptions they effect no regular contact or co-operation with the local Education Authority or the University. Nor do they impress the town or district as a whole, in their individual or collective capacity. Consequently they are often at work in a neighbourhood largely unaware of their existence. The community lacks an educational consciousness. The existence of this sectionalism tends to insulate exactly those persons whose mutual contact might create that educational consciousness. The removal of apathy comes from co-operation ; separation will perpetuate rather than destroy it.

We are convinced, therefore, that the problem is to break down the isolation in which the educational movements in each district work. Some means is required of providing a meeting ground where all the bodies concerned with adult education can find a common home in which they become conscious of each other. The present Report is an attempt to discover how such a meeting ground can be discovered, and to suggest its distinguishing features. To the consideration of this immediate problem we must now turn.

III

THE IMMEDIATE PROBLEM

THE conception of a common meeting ground for bodies concerned with adult education involves premises. By premises is meant, not a mere centre of organisation—an office and committee room—but a combination of college and club. We submit that the aim should be to provide a common home for various enterprises, where there would be brought into close contact groups and individuals otherwise likely to be isolated. In subsequent sections of this Report the kind of building required, the functions that it should fulfil, the basis of co-operation between the groups that would use it, and the types of activity to be carried on are fully described. Here the Committee desires merely to refer to the way in which adult education is frequently handicapped because societies have no suitable and permanent home of their own, and to urge that the very existence of an institution specially built for these purposes holds out a promise of more permanent effort and greater continuity of work than is likely to obtain when everything depends on the changing personnel of small local committees.

A social atmosphere, a measure of comfort, and a complete sense of freedom are of the greatest importance in the lecture room itself. But beyond this

there is needed some place to which students can come when their own particular classes are not in progress, where they can work quietly, and meet other students ; above all, where tutors and students can talk and smoke. Such facilities would make possible the formation of a Students' Guild, embracing members of all the groups that use the common centre, and promoting its own social life as well as arriving at some sense of corporate interest in, and responsibility for, adult education in the community. They would also increase the prospects of making concerts, dramatic performances, public lectures, and meetings or conferences dealing with educational questions, a means of helping the general movement. These can best be promoted and supported by joint effort on the part of all the bodies co-operating in the use of one centre.

THE EXTENT TO WHICH EXISTING INSTITUTIONS HAVE MET THE NEED.

While many institutions such as Adult Schools, Working Men's Clubs, or the Y.M.C.A.'s Red Triangle Clubs have allotted rooms for educational purposes, these have rightly and naturally been available, as a rule, only for the use of those who were already in other ways connected with the particular body concerned.

The following may be considered the chief institutions which have in the past provided accommodation for outside student groups.

(a) *Elementary and Secondary Schools.* The elementary and secondary schools have rendered great service to the adult education movement. They have in many cases proved the only possible meeting place for adult classes, and Local Education Authorities have been generous in encouraging the use of school rooms. If charges have been made they have in most cases been quite nominal, and the payment of a small sum has given the class a sense of healthy independence. But no one can feel that a school, as at present equipped, provides an atmosphere really suitable for adult education. The desks are usually of an inconvenient size, lighting and heating are sometimes inadequate, and the arrangement of the room inevitably suggests instruction by the lecturer rather than the co-operative enterprise of a group of seekers after truth.

(b) *The Public Libraries.** Public Libraries are in many places the most suitable centres for adult education that exist at present. The large collection of books, especially where freedom of access to the shelves obtains, the quiet and sometimes dignified surroundings, stimulate the intellectual curiosity of the adult student. In a few instances the Library puts certain of its smaller rooms at the disposal of organisations for adult education, and endeavours itself to become the centre of all the cultural activity of the

* *Vide* Ministry of Reconstruction Adult Education Committee: *Third Interim Report*, 1919, *Libraries and Museums* (Cd. 9237); also *The Public Libraries and Adult Education*, a report of a committee appointed by the British Institute of Adult Education, price 4d.

neighbourhood. It is highly desirable that there should always be the closest connection between an adult education centre and the Public Library. The Library will frequently offer special facilities to students for the use of books connected with their course of study, and for reading and writing in suitable surroundings. It is possible and desirable that in some cases the Centres we describe may grow up alongside the Public Library. But the main function of the Public Library will always be the supply of books. It cannot easily furnish a common room for students, or foster that atmosphere of freedom and sense of ownership which are so desirable in an institution which is to provide something of the amenities of college life for the people of the neighbourhood.

(d) *Settlements.* In urban areas the only other institutions organised on a widespread basis and open to all comers are the Settlements. The older Residential Settlements have recently devoted increased attention to educational work and some have allotted rooms for the use of outside educational bodies. But education has, of necessity, only been one among their many activities, and it has usually been impossible to call in the outside bodies to share in the management or administration of the whole. The newer Educational Settlements have been set up on a somewhat different basis, primarily for educational work. The growth in their numbers has been restricted owing to the financial stringency through which the country has been passing. There

are, however, at present some sixteen in existence, and the experience gained has been of great value in showing the way to further developments.

In rural areas the problem is in some respects simpler. In many villages the Village Club or Institute, or the Red Triangle Club, offers a natural centre for all adult educational activities, which will in many ways approximate to the ideal we have before us. In many respects there is good reason for optimism regarding the future development of adult education in rural areas.* There is, however, no one institution on any broad basis which really meets the needs we have in mind. As we consider those needs still further it will become clear that their complete satisfaction involves the making of a new experiment and the creation of a somewhat different design.

THE NEED FOR A COMMON CENTRE.

When all the special interests have been more or less met by separate bodies there will remain many sections of the community whose needs have not been satisfied, who, indeed, may never have been stimulated to the discovery and expression of such desires. When the existing agencies have been brought together the gaps are revealed. These can then be filled, either by one or other of the existing societies, by these societies acting together, or by the formation of new groups. At present, while there is a dearth of teaching power

* See Board of Education Adult Education Committee Report on *Adult Education in Rural Areas* (price 6d.).

in some districts, there is in others a failure to attract students. This occurs because potential tutors and leaders do not know where the help they can give is really needed, while potential students or members do not know where to look for the kind of class or society that appeals to their special tastes and sympathies. Where it is possible to find a variety of activities under one common roof many of these difficulties disappear. A common centre, also, makes both for economy and for effectiveness, whereas in its absence there is often far too little return for the time, energy, and even money, expended by a number of scattered and disconnected organisations.

THE POSITION OF CO-OPERATING BODIES.

The argument could be pursued in detail, but enough has been said to show that there is a strong case for the establishment of common Centres of Adult Education in the different local communities. There are, of course, considerations that can be advanced in opposition to it by individual bodies. Most of these objections, however, will be found groundless upon closer examination of the constitution proposed for such centres. The stimulation of the demand for adult education and the provision of the supply must necessarily be undertaken, in the main, by special bodies particularly well qualified for the task by constitution and experience. But unless these bodies are strengthened by their connection with the common Centre, and assisted in their

work, the Centre will very largely have failed in the task set before it.

It may be well, on this account, to reiterate with all possible clearness the fact that no new and separate body is proposed, coming in with superior authority to co-ordinate those that are already doing the necessary work, and taking to itself the credit that belongs to them. This point is well made in the following passage taken from the recent Report of the Adult Education Committee of the Board of Education on *Local Co-operation** :

“ 23. In cases where co-ordination is not possible, close co-operation can be, and often is, effected. This is illustrated by the experience of Educational Settlements. An integral part of their purpose is to afford a common centre where various organisations for adult education can carry on their respective activities while retaining complete autonomy. . . .”

“ 24. Thus without any measure of control, even by a joint representative committee, these different groups are yet conversant and sympathetic with each other's efforts. The natural result is an avoidance of harmful overlapping, an effort to make the various organisations complement each other, and a richer provision for the varied needs of the locality as well as a stronger appeal to the general constituency from which all the classes and groups are drawn.

* Stationery Office, 4d. net.

It is obviously impossible to suggest schemes of co-operation in the same way as schemes of co-ordination might be outlined. Such co-operation is essentially the result of the distinctive spirit and circumstances of each district. Even the Educational Settlements, while all based upon the same general principle, differ widely from each other in detail, and they are by no means the only form of this kind of co-operation, though they may be the best known and the most successful. We feel, however, that attention should be drawn to the distinction between co-ordination and co-operation, because the latter is often not attempted by reason of the fear that it will necessarily involve the former, and that co-ordination inevitably implies delegation or loss of control by the co-ordinated bodies."

A common Centre such as we propose is essentially something created by existing bodies with a view to co-operation for their own benefit as well as for that of the neighbourhood.

THE FUNDAMENTAL CLAIM.

There remains, however, one ground upon which, beyond all others, the Committee regards the common Centre of adult education as necessary. That ground is the very nature of education. Our concern is not merely with the quantity and the efficiency of the provision made, but with the quality

of life and thought achieved. Geographical sectionalism is bad ; social sectionalism is worse ; but intellectual sectionalism is fatal. A man may faithfully pursue the study of economics in a tutorial class for three years, and then take another three years' class in political theory. But in the end he may miss the aim of education if his mind has not travelled much beyond the subject to which he has committed himself for each period. Tutors realise the danger, and strive to avoid it by introducing references to literature and by setting their facts against the background of general history. The very concentration necessary in order to secure thoroughness of treatment, and the limitation of numbers required if each member of the class is to benefit properly from the work, will be found to militate against the breadth and richness that belong to education, so long as the class is carried on in isolation from week to week and from year to year. The same danger besets every group that does not form part of a larger whole, e.g., a choral society, a dramatic society running its own Little Theatre, or an Adult School.

In fact, it is only in the atmosphere and conditions such as we associate (though not exclusively) with the true University, that a man may " get knowledge and understanding, but with all his getting get wisdom." The essential thing about a true University is that these groups of men and women are devoting themselves to the specialised study of a great variety of subjects, and doing so from

many different standpoints, as also with very different purposes. But these groups make up a commonwealth in which, by perpetual contact, each group gathers something from the others. In the end a man finds that he has gained something like a unified outlook upon the world. His dominant interest may be single, but it is a "single *wide* interest," with relationships to all others. He has come to count nothing human alien to himself.

This should be the spirit of a common Centre. In England we are shy of using such terms as "College," or "University" for anything but a place where men and women give the whole of their time for three or four years to study of an advanced character. Yet those who years ago founded "People's Universities" in France, and those who more recently chose the same title for their Centres of Adult Education in Holland and in Austria, are right in thus emphasising the true ideal of such work.* Whatever word or words we select to denote the kind of common Centre that we have in view, this thought of a true University atmosphere must be predominant. The mere federation of kindred societies in some sort of local union will not suffice. Even though some classes and societies may as a rule meet elsewhere than at the Centre itself, there must be facilities for actual and frequent contact in an informal fashion

* *Vide* the *Bulletins* published by the World Association for Adult Education for information on adult education in other countries.

between the individuals and groups concerned. This contact must develop freely and naturally, and no pressure should be brought to bear on these individuals and groups in order to hasten the process. But, in the long run, the "Common-room" is the very heart of the whole organisation. Adequacy in adult education demands intellectual fellowship of the widest possible kind.

Recent developments in adult education, therefore, have proved to us the need for a common centre ; we have seen that existing institutions cannot entirely satisfy that need. Certain of its essential characteristics have been mentioned ; but, before we can obtain a more complete picture of the nature of the institution which we desire and of the part it can play in the life of the local community, it will be necessary to discuss briefly the lines along which it is generally agreed that that life should progress.

IV

THE COMMUNITY SPIRIT

IF education is to have meaning and purpose, we must know the sort of world we want. A gateway, however beautiful, set across a road which leads nowhere is a mere incongruity. Have we then, no glimpse of the city or village wherein we hope to dwell? When we speak of a *community* centre of adult education, what kind of realisable community do we mean? If education is to help to produce and to sustain it, what practical and possible changes in one's neighbourhood, one's neighbours, and oneself does this imply?

To begin with, in any true community we should surely find it easier to know one another. As things are, our common interests are too few for this—or perhaps we have not yet realised how many they are. To that may be traced the relative social and spiritual poverty of clubs and churches, trade unions and professional associations. We like to put it down to our British shyness, to blame our differences in wealth or status, or to brand it as the evil fruit of class consciousness. In point of fact, our sheer ignorance and philistinism, the individualism and sectionalism (even in study) already mentioned, are far more mischievous in their effects than these admitted misfortunes. They leave us small men in

a petty world. We become proud of our differences, and afraid of anything that really establishes community between rich and poor, learned and ignorant, the professional man and the wage earner. A new (or ancient) humanism is the only remedy for so sorry and so stupid a state of affairs. Humanism comes by contact and demands imagination. It involves a standard of values. But it is found only when men mingle freely and are clear-sighted. It depends upon their discovering the reality of the common life. It makes every small group a fellowship, each seeking to understand the other man's point of view.

Next, in a true community, we should know how to work together for the common good. The secret of effective group activity has eluded the community as we know it. Industry is not, to use William James' familiar phrase, "a moral equivalent for war": it is too nearly akin to war itself. Local Government tends to be a miniature reproduction of the muddle and misplaced party loyalty that sometimes characterise our present method of conducting national affairs—too often without the compensations derived from playing Bumble on a sufficiently large scale. Dr. Rivers, in *Psychology and Politics*, speaks of the Committee as a form of government possessing unsuspectedly valuable potentialities. But he also makes much of the natural and necessary function of the leader. We have yet to learn, in most communities, first how to discover the right leaders, and then how to follow them with

self-respect, with critical judgment, and in a spirit of disciplined loyalty, which is at bottom true *esprit de corps*. "At present," says Dr. Rivers, "it seems fairly clear that no great movement is likely to succeed except under the leadership of one who is able to inspire a degree of confidence comparable with that which actuates the instinctive attitude of the animal herd towards its leader. If this be so, the conclusion has as its corollary the necessity of a personality which appeals more largely to the emotions than to the intelligence. Depressing as this conclusion may seem, I believe that no leader is likely to have a deep and permanent influence unless among those characters which appeal to the emotions of the group, and I hope as chief among them, are to be found honesty and steadfastness of purpose, and those altruistic sentiments which have been developed on the foundation of the common interests of which the herd instinct is the deepest and oldest expression."* But in a later paper he says, "At the present time, whether it be family, school, or a larger social group which is concerned, we have brought over into human leadership far too much of the crude attitude of the instinctive kind which we have inherited from our animal ancestry. But the collaboration of leader and led at which we should aim is not to be reached without far more understanding of the complex conditions of our society than exists at present. It is futile to speak of collaboration between leader and led in the

* *Op. cit.*, p. 52 f.

modern state, if the ideal of education is merely to train individual members of society to earn their bread in the existing industrial competition, and if a large part of the nation has not even the opportunity of obtaining the instruments by which the necessary knowledge may be acquired. If I am right in believing that the repair of social evils is to be effected on lines similar to those by which we are now learning to repair the disorders of the individual life, the chief immediate lesson is that we must not only make education readily accessible to every member of the community capable of benefiting by it; quite as important, we must think far more seriously, and turn the best minds of the nation to the thought, of making education a means whereby the group may enter into that collaboration with its leaders so that the disorders of our civilisation may be remedied, and the nation set upon a road that will lead it back to health and sanity."* That this is the next step in all progress for the community—a perfectly practicable step—is the burden, too, of social theory in the past few years. It must be clear to us as we picture the immediate future of our own neighbourhoods.

Yet another characteristic of the community towards which we are working is that it will take thought for its own surroundings, will appreciate and protect natural beauty, while achieving beauty and simplicity in all that it makes, and will create its own resources for the attainment of joy in both

* *Op. cit.*, p. 79.

work and leisure. The progress of industry and commerce during the last century and a half has undoubtedly given rise not only to overgrown, ugly, smoky and noisy towns, but to a steady defacement of the countryside.

But it has not all been deliberate. It is not entirely the fault of a few profiteers and plutocrats. The dweller in towns is not alone to blame. There is just as much blindness and materialism to be found amongst farmers and agricultural labourers. After all, Wordsworth's Peter Bell was a countryman. Indeed, the whole community has been careless. We are constantly coming across "the sort of place which we have not exactly made on purpose but which has made itself," because the community has lacked imagination, foresight, constructive energy, and unity of purpose. The tragedy of those who know only enough about beauty and happiness to seek these for themselves and their own friends alone, is surpassed only by the tragedy of those whose perceptions have been so dulled that they live on, unrevolting, amidst the drab and wretched conditions to which our present social order has condemned them. Even an elementary sense of decency should impel us to devise together some nobler setting for our common life. The trouble of to-day is timid or muddled thinking. In the community for which we look we may expect moral simplicity and consistency. There will be an end to the present confusion between the abiding value of a principle and the changing forms of its application. The mob

declares for what it likes, or thinks expedient, and its masters cajole it instead of challenging it. As a community we often do things of which as individuals we should be ashamed because we apply a different standard of what is just or right. In the community as we envisage it moral values are neither a legal code, a social convention, nor a set of private scruples. As personal and social life develops so will our moral sensitiveness and our spiritual freedom grow, both in the individual and within the group. The consequent revolution in politics and the press, in commerce and industry, in family life and personal relations cannot here be discussed in detail: the probable developments are complex. The only satisfactory sort of revolution springs from widespread progress in thought and enrichment of spirit: to be enduring it must be "revolution by consent."

The community that we have in view, however, will be animated by something more than a social consciousness, a group loyalty, a love of beauty and a moral virility. Within it will be found a cohesive and dynamic force which unifies these, and puts them into well balanced action. It will manifest that sense of the whole which a true education always fosters. It will be composed of educated men and women who never think of their education as complete—people who, unlike Browning's Grammarian, have decided both to live *and* know. They will have "Intelligence enough to conceive, courage enough to will, power enough to compel."

The only education that they will regard as worth pursuing is the education of the whole man in company with his fellows. Facts, values and the forces of the spirit must all have their due part in this, and the issue will be energy in life and service as certainly as peace of mind and power of thought. A man will not necessarily read a great number of books in order to achieve this. He may absorb the contents of a library and miss it. He will care a great deal for accuracy of knowledge, but more for insight. Knowledge will possess compelling power, as Plato said, but only when it affects the whole personality. Mere intellect is obviously of no greater value than mere emotion or practical determination, even if either can exist altogether apart from the others. The individual can never consider himself out of relation to society. For this reason, if for no other, the community will see to it that the child and the adolescent are not robbed of the best that primary and secondary school and University can give; at the same time we shall avoid the folly of supposing that these can give more than an initial equipment for that correlation of knowledge and experience which makes life and education, properly understood, synonymous terms. Following out that thought it becomes clear that in adult education the community discovers its power-house. In its centre of adult education it will have, not simply a club or a college, a forum or a temple, but all of these transmuted into a fellowship of thought and action, to which the least conspicuous member makes

his own contribution and from which the wisest and most responsibly-placed will gladly learn.

To know and appreciate one another, to work together for the common good, to love beauty in things seen and cultivate it in all that we make—surely these are not Utopian aims. They involve the practice of courage, justice, truth, and the kind of love exalted by St. Paul. Education can have no purpose more central or more humane. In no community can the educational forces achieve such things in isolation, or find any reason for such isolation valid against the constraint to fellowship exercised by so immense a common task. These, then, are the outstanding qualities which practical idealism demands. How are we to picture the community centre of adult education which we believe is to play so important a part in evoking and nourishing those qualities?

There may be many factors to be taken into account in the effort to achieve such a community as we have suggested. We do not disparage the importance of any of these when we claim for education a foremost place. Only men and women who know something of the best that has been thought and said in the world can create for themselves an intellectual and social life at the level which we have described. As it has recently been said, "There are two chief factors making for all noble achievement in culture, one the love of liberty, the other the search for unity, and both of them are needed alike in thought and in practice."*

* F. M. Stawell, in *The Making of the Western Mind*, p. 2.

V

THE GUILDHOUSE: THE GENERAL PLAN

It follows from the very nature of the ideals described in the last chapter that they cannot be followed out completely by isolated groups. The problem that confronts us is fivefold : (i.) to maintain the ideal of educating the whole man ; (ii.) to focus the " educational consciousness " of the community ; (iii.) to facilitate the work of the various groups and societies concerned, either by the stimulation of demand, or by assistance in the supply ; (iv.) to enable people to do as a body what it would be impossible for them to do in scattered sections ; and, (v.) at the same time to provide a centre for that social intercourse which is an essential element in education.

These aims require for their fulfilment a common meeting ground for the bodies concerned in adult education, and this we propose to call the Guildhouse.*

The Guildhouse, then, should provide comfortable and adequate accommodation for all its activities in a building which is, by preference, simple in its

* This name appears to us generally preferable. " Community Centre of Adult Education " is a good general description, but a cumbersome and unattractive name. In many instances the Guildhouse will no doubt be known, and happily so, under a purely local name.

design and decoration. It ought to suggest the University rather than the school, the club and not the committee room. If it is bare and dull it cannot fulfil its own educative function. On the other hand, if it is elaborate it will repel many of those for whose use it is primarily intended. Its purpose is to serve as the common home and hearth of all those in the community who care for books, pictures, and music, for fine handicraft, for group study and informal discussion. In addition to whatever number of small, comfortably furnished class-rooms may be required, a common-room, or lounge, with facilities for obtaining well-served light refreshment, is indispensable. A library (on the open access principle), and a hall for public lectures, concerts and dramatic performances, are in the highest degree desirable. In many communities members of tutorial classes cannot always find at home the quiet needed for reading and essay writing: a library where they can do their work in comfort is a real boon. In cities the value of a garden is considerable for both rest and recreation, and the members will probably take their share in its upkeep. Many members will desire a workshop where they can satisfy their instinct for craftsmanship, without being tied down to strict courses of technical instruction, and their curiosity, by experiments in the making of wireless and other scientific apparatus. Many who take an interest in music will wish for a special music room where all the necessary facilities and opportunities for practising instrumental or vocal music can be

obtained without disturbing the activities or comfort of others. In planning a Guildhouse provision for physical education might well be given careful consideration. It has been found in experience that card-rooms and billiard-rooms are not needed either to win or to maintain the interest of average people of whatever age. The adult student (giving that term its broadest meaning) is the person for whom the Guildhouse is to cater. The company of workers in the different educational associations and the adult students and teachers who make the Guildhouse their home, constitute the neighbourhood Guild of Adult Education.

The essential idea involved in this Report is that of a company of people, a number of men and women associated together on the ground of a common pursuit in which each is directly and personally interested. Whatever the internal groups into which they may fall or the external affiliations which they individually may maintain, they are first and foremost a comradeship of students and teachers. Just because they attend regular classes and belong to educational societies, whether organised by the Guild or simply co-operating with it, they need something more. The class, the discussion, or the rehearsal stimulates a hunger that it can only in part satisfy. It starts a process that in the nature of things it cannot complete. It is in itself and of necessity only a part of a larger unity. It points to the college, as the college implies the University. Much as the university tutorial class, the

university extension course, the adult school, or the scientific, literary, musical or dramatic society has done to create social life among its members and to give them guidance in their efforts, it is a commonplace among the most experienced and enthusiastic supporters of such movements that they suffer severe limitations. The chief value of the Guild is that it can provide opportunities for social life which extend throughout the week and throughout the year, that it makes possible the personal tutorial work which is so vital to the real progress of the student, and that it fills out and rounds off the ideal of education set before both the individual and the group.

As we conceive it, the Guild in one aspect should certainly represent and facilitate co-operation between the ordinary agencies of adult education. The Guildhouse would provide them with comfortable and convenient rooms such as they might find it difficult to obtain in any other way. But to think of the Guild as nothing more than a centre of organisation and of the Guildhouse as an educational common lodging-house would be lamentably to miss the point. The maintenance of an ideal of education is the issue: the practical means of realising that ideal must be discussed strictly in relationship to the ideal itself. But this ideal appears to us to be simply the fulfilment of all that is being or can be sought by existing educational bodies. To say that by themselves and under conditions of isolation, and often of actual homelessness, these bodies cannot

achieve all they desire is not to disparage them or to suggest that they should give way to an entirely new and distinct movement. On the other hand, to urge the necessity of a Guildhouse and of Guild life is not to argue that these in themselves will suffice, or will succeed, apart from existing agencies. The truth lies in quite the contrary direction. As between the Guildhouse and other educational bodies, whether official or voluntary, there can be no question of conflict or competition, displacement or absorption. The common aim is the collective realisation of all that is best in the common life, the creation of a leaven that will permeate the whole community, the satisfaction of the educational needs and desires of every section in that community. The student life of the adult population is the basis of the Guild, and the Guildhouse is the focussing point of that life.

THE EDUCATIONAL CONSCIOUSNESS OF THE COMMUNITY.

The problem, therefore, is not one of mere organisation. To consider adult education solely with regard to adequacy and efficiency of machinery would not carry us very far. However we may widen and deepen the channels for the intellectual and spiritual life of a locality, our chief aim must be to discover and unseal the springs from which it flows. Men and women seek knowledge and wisdom partly because they are already conscious in some measure of vital relationships with their world, and

partly because they desire to increase the range and to enrich the quality of such relationships. It is indeed true that we already find ourselves of necessity in various groups, and in these the predominant interests usually separate the members of one group from those of another. In the Centre we have described, however, there will be the common and predominant interest of education, which will bring the different groups together and enable them to challenge and stimulate the community as a whole. Only thus can the "educational consciousness" of the community be thoroughly awakened. Only thus can that consciousness be focussed. A unity of spirit in a diversity of operations is required if the right appeals are to be made to the different interests in the community. A few people, or small groups, cultivating varied tastes, pursuing different avocations, and expressing themselves through appropriate activities, must come into regular intellectual and social intercourse before they can make common cause in their effort for the whole community. That is the marrow of the case for the community Guildhouse of Adult Education. In sketching details of organisation we have this ideal, this constructive principle, in view all the time. Apart from it the sole result of our endeavours might amount to no more than a turn of the kaleidoscope. The new pattern might be more pleasing and symmetrical, but nothing would have been added. What we are out to secure is a great enhancement of the life of the people. Adult

education is an adventure in search of buried treasure. Or if that simile should in part be unduly suggestive of something given rather than of something perpetually created, we might perhaps compare our enterprise to the irrigation of a country now arid, but with limitless possibilities of fertility under cultivation. Civic and political ideals, domestic and industrial life, the enfranchisement of the individual spirit and the ennobling of all corporate activity are all among the great issues of education. Concentration and the attainment of fellowship among those who seek these things in divers ways are essential. In other words, we are not contemplating the manufacture of a new and neat set of pigeon holes, but the creation of "a home and hearth" from which shall radiate into the community the warmth of enthusiasm, the light of truth, and the energy of common effort.

THE STRENGTHENING OF CO-OPERATING BODIES.

In the Guildhouse premises all kinds of autonomous societies of an educational character will find a convenient and cheerful home—pleasant class-rooms for their distinctive work and a common-room where their members mingle with those of other groups. It has already been remarked that such a community centre would constitute the natural meeting-point of existing organisations for the furtherance of adult education in the widest sense. It is desirable to emphasise yet again the view that foremost among

the aims of such a venture must be an increase in the vigour and efficiency of these organisations themselves. Unless they are enabled to do their own special work better than before, winning more recruits than they otherwise would have done and deepening the enthusiasm of their members for their own characteristic activity, the new move would fail in its purpose. Both the physical and the intellectual environment thus provided must afford each co-operating body a greater sense of freedom, and stimulate each to additional as well as more whole-hearted effort.* When the needs and demands of the neighbourhood come to be surveyed in the light of existing provision, it will generally be found that certain fresh enterprises are required which fall naturally to the share of existing organisations. Moreover, the bringing together of a large body of students makes it easier to form a strong class in a less popular subject, thus, at the same time, greatly strengthening the activities of the particular organisation concerned. Or again, obvious needs might be met by the creation of a local branch of some agency that is nationally organised but has not thus far been active there—e.g., University Extension, W.E.A., Adult School, the National Home Reading Union, the British Drama League,

* While offering a meeting place to divers Educational organisations, and welcoming the members of these to the life of the common-room, the Guild clearly is not responsible for the policy of anything which it does not as a Guild directly promote, whether this be a W.E.A. branch, a Workers' Educational Trade Union Committee Group, a Church Tutorial Class, a Plebs League Class, or a Y.M.C.A. Study Circle,

or an educational movement in which the local churches are united. Not all the existing or newly undertaken activities carried on by constituent organisations would necessarily take place in the Guildhouse itself. Some activities (e.g., public lectures, concerts, or dramatic performances, if the central premises do not yet include a very large hall), may have to be held in other buildings or other parts of the neighbourhood, but they would be connected with the Guildhouse as headquarters.

JOINT ACTIVITIES.

Next will come the co-operation of existing bodies in activities which no one of them may be strong enough to carry through alone, and many of which are of a character that renders it undesirable for them to be attempted exclusively by a sectional organisation. The promotion of educational Conferences, of teachers' and parents' clubs, of regional survey and research work, or the establishment of a central series of public lectures, or the foundation of a Little Theatre, all of them definitely in connection with the Guildhouse, are perhaps typical instances.

But when all these items have been taken into account there will still be much that the Guild as such, representing as it would all the educational forces in the community, will desire to initiate and direct. Short lecture courses, terminal classes, arrangements for individual tuition, development of library facilities (in co-operation with local and

national Public Libraries), art and craft exhibitions, musical festivals, foreign travel, and so forth, will all appear within this third category. In most districts "what is everybody's business is nobody's business," and so is neglected. A Guildhouse should make this infrequent, if not impossible, because the Executive Committee would maintain a perpetual survey of the community, would consult the constituent organisations as to which of the emerging demands they individually can satisfy, would enable them to co-operate in such enterprises as have been suggested in the preceding paragraph, and would be able to mobilise the resources of the community for dealing with the various needs and opportunities that remain.

To avoid misconception it should be said that the Committee does not regard a "community," "neighbourhood," or "district" as necessarily co-terminous with a "city," "town," or "village." In many cases one Guildhouse can serve quite conveniently and effectively as the centre of adult education for a small town or a large village. But in the larger centres of population such as Manchester, Bristol, Newcastle, or Nottingham (to take instances at random), it becomes obvious that several Guildhouses would be needed. On the other hand, in sparsely peopled rural districts it would probably be necessary to group a number of hamlets or small villages into an area served by a central Guildhouse. In the case of the large towns the problem of federating, or otherwise providing for

the correlation of, the Guildhouses within any one city or county borough should not prove a difficult one: it does not call for detailed discussion in the present Report.

THE GUILDHOUSE PROGRAMME.

If now we can indicate more in detail the kind of programme which might be undertaken by such a community centre our picture will be complete. There are four headings under which the natural activities of the Guildhouse may be grouped, viz.: Organisation, Direct Education, Research, and Social Life.

(a) Organisation.

To begin with organisation may be to conjure up at once fearsome visions of undue centralisation, bureaucracy, and officialism. Our meaning is quite different. One of the hindrances to the development of adult education in most communities at present is that there exists no common repository of information about what is being done in the town or district, who are the responsible officers of the various organisations, what are the local resources with regard to lecturers, teachers and other indispensable people, what students in one group are likely to be interested in the work promoted by another, and particularly what provision is made by the Local Education Authority, the University, the Board of Education, or voluntary bodies organised on a national scale, for the assistance of

adult educational effort. Often local organisations that have not the least desire to compete with each other choose the same evening for an important function, or the same day and hour for weekly meetings both of which certain students would otherwise attend, merely because neither body knows what the other is arranging. Frequently a class has to make the most of inadequate teaching simply because those who promote it are unaware that more competent teachers are to be had for the asking—or a very desirable educational enterprise falls through altogether because no suitable leader can be found. More often still does it happen that a group limps along unaided through ignorance of the help which certain national bodies exist to give. Obviously all societies meeting at the Guildhouse itself would pool their information, but to this ought to be added a register of facts about all the kindred work and workers in the neighbourhood. A group wanting a class, let us say, in literature or political science should be able through the Guild to discover how best it may obtain this, or to what existing class it may send its members. A student who wishes to add work at some art or craft to his study of economics or history ought to be able to find out at once where to apply. A group of people desiring to start a Tutorial Class or an Adult School should find at the Guildhouse information about the movements concerned, and should be put in communication with the W.E.A. or Adult School district organisation. Members of bodies desiring to arrange

lecture courses should be able to see lists of local lecturers or to obtain information with regard to outside sources of supply. In some places the L.E.A. gathers together and publishes this kind of information, and even initiates a voluntary Council of Adult Education. But we believe that even where progressive Directors of Education have performed this very useful service to the community they would agree that the Community Guildhouse would be the most suitable centre for recording and disseminating the facts, and for bringing together the organisations involved.

(b) Direct Educational Work.

The general educational work of the Guild, carried on for the most part at the Guildhouse itself, would, of course, include all the ordinary forms organised by the appropriate bodies but constituting a common programme—University Tutorial classes, one-year classes, University Extension courses, Workers' Educational Trade Union Committee classes, Adult Schools, Musical and Dramatic Societies, Historical and Scientific Societies, Regional Survey Groups, Arts and Crafts Clubs, Debating Societies and so forth. In addition, the Guild would provide terminal classes, lecture courses, single public lectures, and any other items which are best arranged by conjoint effort, or which do not come within the special sphere of any particular co-operating organisation. But one of the chief facilities offered by the Guild should be tutorial work with individual

students, arranged by the Warden and tutors in consultation, the teachers of the various classes taking their share and other competent people in the neighbourhood being invited to render this special service.

(c) *Research.*

Research may seem a large word to apply to the degree of original enquiry possible to adult students who have only a very limited leisure to devote to study. None the less, it has already been proved that very thorough and useful work of this kind can be done if stimulus, guidance, and opportunity are forthcoming. Not infrequently the history or geography of the neighbourhood, its industry or social life—indeed, half a dozen aspects of its past or present circumstances—have been entirely unexplored and yet would yield a rich harvest to the student. Often, too, the students themselves may be delivered—may need very much to be delivered—from mere bookishness by being set to investigate for themselves some such field. Work of this kind helps to make men and women humane and scholarly, while it may lead to their making a very distinct contribution to knowledge and thought in the particular department of study wherein they happen to find themselves.

(d) *Social Life.*

The social function of Guild and Guildhouse is to reproduce for adult students the social amenities of college life. Fifty years ago it was said by the

pioneers of University Extension and of University Settlements, that as it is clearly impossible for the mass of the people to go to Universities, the Universities must be brought to the people. This is the theory behind the activities of the Workers' Educational Association. The same note was struck at the British Institute of Adult Education's Conference at Balliol in September, 1922. As yet, however, despite the admirable results achieved by the movements already mentioned, and by similar organisations, it can scarcely be pretended that anything more than a beginning has been made. And even in the case of these experimental efforts the supreme weakness has always been the same. There has been no common-room (the University Settlement common-room has generally been, of necessity, the sanctum of the residents, and not a community meeting place for adult students). Oxford and Cambridge are still distinguished from the other Universities by the residential system which, allowing for all past abuses and extravagances, has been the wellspring of the true educational life in both of them. The modern Universities have recognised this fact and are to an increasing extent establishing residential hostels, and fostering the development of University Unions. But if those who have been privileged to participate in the rich life of a University are to share their treasure with others less fortunate, and if, on the other hand, those who seek to prove the power of non-academic life to yield a culture no less real and spiritual are to fulfil their fine

ambition, all must mingle freely in the community house. The interplay of criticism and appreciation, the clash of opinion and the comparison of values, are essential. Liberty, equality and fraternity may be more than catchwords if they describe truly the qualities alike of the ancient University and of the modern Guild of Adult Education.

VI

THE GUILDHOUSE : ORGANISATION AND FINANCE

It will facilitate a clearer understanding of the design we have in view if the general constitution of the Guildhouse described in previous chapters is here set out in systematic form. It cannot be too clearly stated, however, that those who propose to establish a Guildhouse must be guided very largely by local circumstances. The genius of the adult education movement is freedom ; variety and experiment are vital to its progress. Any attempt to stereotype a form of organisation would be completely contrary to the dictates of experience. But it is hoped that the constitution described below will help to supply a pattern which may be followed in its main lines with sufficient freedom to avoid mechanical standardisation. After prolonged and careful consideration, the Commission believes the scheme as outlined to be fundamentally right in principle and sufficiently susceptible of all necessary modification in detail.

I. INAUGURATION.

A. The Guildhouse we have been describing will almost inevitably take its rise in a variety of ways, and, as a rule, through the initiative of a small group.

It is important that this initiative should not be held to involve any claim to pre-eminence or special authority. The initial steps might be taken by any of the following :

- (i.) Some existing organisation.
- (ii.) A group of members of different educational associations.
- (iii.) Some person especially interested in adult education.
- (iv.) The local University, through the action of its Joint Committee, or through its Department of Adult Education where (as at Nottingham) this exists.
- (v.) In districts in which at present there are no effective organisations dealing with adult education the Guildhouse could most usefully be set up through the action of a small number of individuals who wish to see provision made for the educational needs of the neighbourhood. Consultation with persons or groups who are officially connected with education, or who have any sort of personal interest in it, would here, of course, be of primary importance. Nor should those who initiate the Guildhouse overlook the value of getting into touch with national bodies concerned with adult education.

Either (i.), (ii.), or (iii.) might prefer to act through (iv.).

B. The method of inauguration will vary according to the needs and character of each local area. But any method of inauguration ought to include :

- (i.) Preliminary conversations with responsible persons.

(ii.) The calling of a delegate conference, representative of all associations dealing with adult education in the area, to discuss the idea of a Guildhouse.

(iii.) The creation by this conference of a small working committee to draft plans for the inauguration of the Guildhouse.

(iv.) The submission of these plans to the delegate conference for discussion. It is important that at this second conference the delegates shall have powers to accept the plans after amending them, if necessary. To this end the draft plans should be sent to the delegates sufficiently early to be discussed thoroughly by the different educational associations, whose amendments should be circulated before the second Conference.

II. SOME DEFINITIONS.

The Guild means the body of people, including both staff and students, who actually belong to the Guildhouse and use it, whether as members of classes and societies regularly meeting there, or as members of associated educational organisations who are personally interested in its work, and desirous of participating in such a community fellowship of adult education. There is abundant reason for believing that the work of such a Guild can, under proper guidance from the Warden, be made really important. It will be a means of escaping from the otherwise inevitable sectionalism of the separate associations using the Guildhouse. It will also be a

valuable means of developing a general spirit of interest in the Guildhouse work, relating it, through the Guild Council, to other adult educational activities in the neighbourhood.

The Guild Meeting is the assembly of Guild members, perhaps once a term, and in addition for an Annual Meeting, as summoned by the Officers and Executive Committee of the Guild Council, for the discussion of matters relating to the educational life and work of the Guildhouse, the appointment of members to the Guild Council, the reception of reports and financial statements from the Guild Council, and similar business.

The House Meeting is the more informal gathering of the members, and is concerned with the promotion of a vigorous social life in the Guildhouse and of fellowship between groups and individuals who use it. The meeting might be held twice a term. It is desirable that all members of the domestic staff of the Guildhouse should be invited to attend House Meetings and encouraged to participate in the educational activities of the Guildhouse.

(N.B.—Probably the educational staff would desire to meet regularly, under the Chairmanship of the Warden or Director of Studies, for the discussion of its special problems and interests. Similarly the students, as such, might wish to have occasional meetings of their own. But these are hardly matters for the Constitution.)

Co-operating Educational Organisations are those which actually help to establish the Guildhouse, use

it regularly, and regard themselves as taking a very definite share of responsibility for it.

III. GOVERNMENT OF THE GUILDHOUSE.

It will be apparent from Sections IV. and V. of this Report that we do not regard the Guildhouse merely as a set of buildings. Its *raison d'être* is that it makes possible an active and continuous fellowship of students and teachers. This body is essentially the Guild.* We therefore suggest that the form of government should be along the following lines :

A. *The Guild Council.* This is the body which would be charged with the general control of the Guildhouse. Its composition, we believe, should be something as follows :

(i.) Half the total membership of the Council should be elected by the members of the Guild at their Annual Meeting.

(ii.) Of the remaining half :

(a) The majority should be representatives nominated by local voluntary bodies concerned with adult education, and co-operating in or associated with the work† of the Guildhouse (W.E.A., Adult School, Y.M.C.A., etc.), care being taken to secure adequate representation of the women members.

(b) The University and the L.E.A. should be given the right each to nominate a representative on the Council.

* See definitions under II.

† See definitions under II.

(c) A small number of persons (not more than ten or fifteen per cent. of the total membership of the Council), whose special interest in adult education makes it likely that they can be of particular service, should be co-opted by the Council as constituted under (i.) and (ii.) (a) and (b).

(iii.) The Warden of the Guildhouse should be a member ex-officio.

The Council would meet quarterly.

B. *The Executive Committee.* For more continuous work the Council should elect from among its own members an Executive Committee consisting :

(i.) As to one-half from Council members elected under II. A (i.).

(ii.) As to one-half from Council members nominated or co-opted under II. A (ii.), the representatives of the University and of the L.E.A. being always members of the Executive under this clause.

(iii.) The Warden of the Guildhouse should be a member ex-officio.

The Executive Committee should be a small body, not more than ten or twelve in number. It should meet monthly. It will be concerned with the continuity of business in the life of the Guildhouse, and will, clearly, deal especially with finance, staff and programme.

C. *The membership of the Guild* should be confined to :

(i.) All adult members of classes and societies meeting at the Guildhouse, on payment of a small Guild subscription.

(ii.) Any adult members of associated educational organisations who may wish to join the Guild and are willing to pay the Guild subscription.

It is, we think, essential to exclude from membership all casual persons not interested in the Guildhouse in one of these ways. To these two classes of persons would belong the right to vote for the elected part of the Guild Council and of the House Committee.

D. *The House Committee* should be sufficiently large to include representatives of the more important activities carried on at the Guildhouse. The majority of them should be elected at a House Meeting. To these would be added one or two nominated by the Executive from its own number, with the Warden, ex-officio. Its business would be the supervision of the general amenities of the Guildhouse, the organisation of joint functions of a social character, the provision of newspapers, refreshments, etc.

E. Each activity (drama, music, choral society, etc.) will naturally have its committee also. These will be consulted by the House Committee on the general arrangement of House matters, but the power to decide will reside in the latter, which will, in turn, be responsible to the Executive Committee of the Guildhouse.

IV. STAFF.

The Staff of the Guildhouse would normally consist of a Warden, tutors, and leaders of groups and societies.

A. *The Warden** should preferably be a paid full-time person appointed by the Guild Council and responsible to it. He should be ex-officio a member of the Council and of the Executive and House Committees. Except in special cases he should be a University graduate, able to take part in the direct teaching and tutorial work of the Guildhouse; when he is not a University graduate, a Director of Studies, able to undertake these duties, should be appointed. Where the Warden is a University graduate and himself acts as the Director of Studies, he should, if possible, have the services of a Business Secretary to undertake administrative routine. He should, if practicable, live on the premises. We need not point out the advantage of having a married Warden whose wife is interested in the work. Cases will, of course, arise in which it is not feasible at the outset to appoint a full-time Warden.

B. *The Staff* would include tutors, lecturers, and persons responsible for educational activities other than ordinary lectures and classes carried on at the Guildhouse, provided that the work of which they are in charge is of at least a year's duration. Clearly no one should be regarded as a member of the staff in any capacity unless his or her qualifications are recognised by the Guild Council.

The staff would naturally be members of the Guild and eligible for election to the Guild Council and House Committee. It is influence rather than power that is essential to them in these relationships.

* See important note at the end of this section, pp. 91-92.

V.

A. Relationships with Non-Educational Bodies.

A word must be said about the relations between the Guildhouse and local organisations not specifically educational in character, yet important from the community standpoint, and likely to act as sources from which the membership of the Guild will later be recruited, e.g., junior sections of Trade Unions, Rover Scouts, etc. We think that these should be encouraged to use the Guildhouse as much as possible (though they should pay rent), and that any influence that can be exerted in the direction of introducing an educational element into their activities should be encouraged.

B. Relations with Co-operating Bodies. The Guild Council should neither supervise nor interfere with the particular province of the co-operating organisations. Each educational body should be left entirely free to control and develop its internal life. The Council, comprising, as it would, their representatives, would in fact safeguard the different bodies against any invasion of their independence. At the same time through the pooling of information overlapping would be avoided and gaps in the educational provision filled. To the University and the Local Education Authority the Guild Council should prove a useful instrument for ascertaining the needs of a locality and assisting to satisfy them. In some cases the University or Local Education Authority might desire to have a representative of the Guild on some suitable advisory committee.

VI. FINANCE.

A. It is important that the Guildhouses should be in large measure financially independent. While they may welcome donations and subscriptions from non-members their character and success will be dependent primarily on the degree of support evoked from the members themselves. Unless the promoters of a Guildhouse can see their way to raising one half of the necessary revenue by means of members' subscriptions and by concerts, etc., provided by those members—leaving the other half to be provided by sympathetic non-members, assisted where possible by block grants from the L.E.A., or University—they will, we think, be well advised to delay its inauguration. We recognise the possibility of raising a mortgage to provide the original cost of the building.

B. *The Main Heads of Expenditure* will be :

- (i.) Upkeep of premises ;
- (ii.) Salary of Warden ;
- (iii.) Salaries of tutors not paid by co-operating organisations ;
- (iv.) Cost of activities which, though necessary, cannot wholly pay for themselves.

C. *The Income* will mainly be derived from :

- (i.) Contributions from co-operating and associated bodies.
- (ii.) Fees of members. Probably a small monthly subscription, inclusive or exclusive of the right to join the classes meeting at the Guildhouse, will be found advisable.

(iii.) Grants from the Local Education Authority, the University, and similar public or semi-public bodies. These grants should be made in view of the general pioneer work, short courses, and other activities, which do not come under the usual regulations drawn up for giving grants in aid of more formal class work. The grants for the latter will be kept separate, and will largely be the concern of the bodies conducting University Tutorial and other classes.

(iv.) Rent paid to the Guildhouse by associated or non-educational bodies using the premises.

(v.) Subscriptions and donations.

VII. SUMMARY.

The Constitution of a Guildhouse is, then, typically upon the following lines :

(i.) The Guild (Students and Staff).

(ii.) The Guild Council : half elected by the Guild, half nominated by co-operating and associated bodies ; limited power of co-option ; Warden of the Guildhouse ex-officio. Function : the general direction of the Guildhouse.

(iii.) The Guild Executive : appointed by the Guild Council from its own number, half representatives from the Guild and half from representatives of co-operating bodies ; the Warden of the Guildhouse being ex-officio a member. Function : the detailed carrying out of the Guild Council's policy.

(iv.) The House Committee : elected by the

House Meeting, two members being added by the Guild Executive: the Warden would be a member ex-officio. Function: to regulate the general amenities of the Guildhouse.

(v.) The Warden: preferably a full-time official appointed by the Guild Council. Function: to exercise a general supervision, direct the daily work of the Guildhouse, and participate in teaching and tutorial work.

(vi.) The Staff: the class tutors and those responsible for various activities other than classes, with the proviso that in each case the work of which they have charge is of a year's duration at least.

VIII. FUNDAMENTAL PRINCIPLES.

In the application of these suggestions for the organisation and administration of the Guildhouse it is important that the following principles should receive the fullest attention:

1. *The Guildhouse must keep the needs of the whole community in view.* There is a danger of complacency in every educational movement. It tends to cultivate a little narrowly its own field and its own type of membership, and this may be true even when several groups work in close co-operation. The task of the Guildhouse is constantly to keep in view the needs of the whole community it serves and to minimise the disproportion between the range of its membership and the total population of the neighbourhood. Above all, it must seek to keep alive the missionary spirit in the educational

movement, and disprove the fallacy that only a few have any interest in education.

2. The Guildhouse must perpetually make additional experiments with a view to meeting needs not previously satisfied. No Guildhouse ought to be content unless it is making experiments. One of the great tasks of adult education is to discover how it may evoke and satisfy demand on the part of the great population which is not now, and for a long time to come will not be, reached by any of the existing types of activity of the more formal kind. This does not mean that there is to be any diminution in this formal education, or that formal education should not remain both the crux of the movement and the goal of those who begin in other ways. There is, however, urgent need for widespread and continuous experiment with other methods, and it is important to remember that the movements which exist are in practice confined either to wholly working class or to wholly middle class sections of the community; room must be found for the entire social groups which are now left out of account.

3. The Guildhouse must insist upon a high standard of work throughout its activities. We have noted the importance of comprehensiveness. Not less important is the maintenance of standards, whether in the simpler or in the more advanced forms of adult education. It matters less whether given activities are of University or of non-University type than that the University spirit should be manifest in them.

Herein, it may be noted, will lie all the difference between an activity which is really educational and one that remains merely recreational or social.

4. The educational purpose of the Guildhouse must be kept supreme. The college must not be lost in the club, nor the class in the common-room. We agree whole-heartedly that in social intercourse there is much that has an educative influence; but there is all the difference between centres of community life in which education is organised and centres where it is the indirect result of social or even philanthropic effort. It is important that adult education should be kept in the closest possible relation with every aspect of life; but it is the plain lesson of experience that unless it is given complete primacy, its significance unconsciously diminishes. A few miscellaneous classes and societies, careless of grades and standards, and regarded as items in a larger programme, do not constitute the Guildhouse that has been here described.

5. The Guildhouse must be maintained and governed in such a way that the members feel their responsibility for its life. Though the Guildhouse may need and obtain support from the most various sources, its ultimate financial dependence must be, as far as possible, upon those who participate in its activities. The particular machinery of government, moreover, must secure the loyalty of the students, and they must be able by this means freely and effectively to exert their due influence on policy and programme.

CO-OPERATION AND FELLOWSHIP.

Much care has been taken to show that the ideal Guildhouse should be the result of co-operative activity on the part of various organisations, which retain their autonomy unimpaired and gain new strength from association. This proposal has, however, suggested a certain difficulty which consists in the fear that the Guild will be no more than a federation of agencies already familiar. In a conference at which the outline scheme was discussed in draft form this idea appeared to be so deeply rooted as to be almost ineradicable from the minds of quite a large number of those present. Yet nothing could be further from the facts. The Committee desires to put beyond all doubt its conviction that however a Guildhouse comes into existence, and whatever the number and character of the organised groups which co-operate in establishing it, an indispensable requirement is that *all* who become members, individually or as participants in activities organised by the Guild itself, should constitute a real republic of learning and culture, with a life and spirit characteristically its own. The Committee is aware of the risks it has run in drawing up a "model scheme" or "model constitution," but it believes that no one who reads this *in the light of the full Report* can miss the essential point. There is nothing in this co-operative element destructive of that true unity and fellowship which certain centres of adult education have come to value above all else. The scheme practically sets down

in constitutional form the very basis upon which these centres have been built up. It is impossible to give life and breath to a skeleton as such, though it is necessary to be able to see the bones and their articulation in order to understand fundamental facts about the living body. The only value of the skeleton is that it should serve as a framework upon which the body in its completeness can be developed. In the end the body exists for the sake of the mind and soul.

THE QUALIFICATIONS OF THE WARDEN.

While it would be disproportionate to dwell at greater length in the formal scheme upon the place and personality of the Warden, the Committee feels strongly that the success of a Guildhouse will inevitably depend in many respects upon the leadership which the Warden exercises. At one stage in the drafting of the Report an attempt was made to indicate the qualities and equipment which should be looked for when a Wardenship is to be filled. The result was a sketch of a second "admirable Crichton." It is difficult to suggest definite points without putting people on wrong tracks. A University graduate may be less a master of knowledge and wisdom, may have less of the spirit of learning and less power to impart it, than a man who has never had a chance of entering a University. All that can be said is that, with very occasional exceptions, experience points the other way. Equally true is

it that native genius, fertility of mind, and that ability to lead which is born of experience as one of the rank and file, may be dulled, conventionalised, or dehumanised by the ordinary discipline of the Schools. But again the balance is on the other side. The important consideration is that the Warden should possess tact, sympathy, clearness of purpose, breadth of interests, the power of making friends, and, if he is to teach students or advise them, an unquestionably sound knowledge of his subject: to enthusiasm he must add wise judgment, and, to energy, persistence, while for him the old tag must be splendidly true in its application to all men and not least to himself—"no end to learning."

The question as to voluntary wardens is likewise not to be answered yea or nay. If a man can effectively inspire, lead and in essentials administer, a Guildhouse in less than his whole time, by all means let him, so long as the Council and Executive are as free to discuss policy with him and to secure the observance of their decisions as they would be in the case of a Warden appointed and paid in the ordinary way. Nothing will suffer more quickly from being a "one-man show" than a Guildhouse. Yet it is also to be said that a paid Warden may on occasion prove a very real encumbrance unless he pulls his full weight, and is so fully identified with all that is best in the life of the Guildhouse that no one ever thinks of him as an official, while everyone responds instinctively to him as a natural leader and a personal friend.

VII

THE GUILDHOUSE : IN RURAL AREAS

THE community centre, or Guildhouse, which we have sketched in the body of this Report is essentially a town institution, possible, in the complete form in which we have considered it, only in comparatively large centres of population. But the problems which it seeks to solve are not confined to the towns ; they exist in a much more acute form in the country. Therefore we have to consider, bearing in mind the differences between rural and urban communities, and the great difficulties in the way of social advancement in the former, how far an approach to adult education along the lines already suggested is possible in the villages as well as in the towns. It is perhaps best to begin by considering the difficulties.

In the first place, rural communities are small, frequently scattered, and not uncommonly cut off from effective communication with larger centres. Not only so, but the standard of life is apt to be low, and low economic standards do not make for enterprise or intellectual activity. The smallness of village communities means that it is often difficult to find a sufficiently large group of people, or even a single individual, to stir up and keep alive interest in community effort. The scattered character of the

population makes it difficult to get the inhabitants together in the evening, after an arduous day's labour, and difficulties of communication cut the villages off from inspiration and help from without. The very material out of which the community centre of adult education is to be built up is deficient ; the problem is therefore one not merely of synthesis, but of new creation. To state the difficulties is also to state the need. It remains only to suggest how the idea which has already been elaborated can be adapted to the needs and conditions of village life.

The one advantage which the village possesses over the town from the standpoint of adult education is the absence of counter-attractions. The very deadness of village life has led to the establishment, especially since the war, of numerous village clubs and institutions, many of which have unpretentious premises of their own. A recent report on village clubs in the East Midlands brought to light the existence of not fewer than one hundred such clubs in Nottinghamshire and Derbyshire alone—most of them in touch with no larger movement outside their own particular village. These clubs are mainly recreational centres, though some few, with little help or encouragement, have attempted miscellaneous lectures and short courses on a variety of subjects. There seems little doubt that in the villages the centre of adult education will usually be combined with the village club ; there is generally no room for more than one institution on a community basis in these smaller places. In some cases,

the suggested combination will be difficult; in others it will be comparatively easy. Much will depend upon there being someone associated with the club who will make educational effort his or her chief interest, and who will stimulate further interest. Experience has proved that it is not possible for a general club committee with an overworked secretary to develop educational work as one of a great number of activities.

A further condition is that there should be suitable accommodation in the club for lectures, discussion circles, musical activities, etc. Nothing can be done in one room with a billiard table at one end and a coffee bar at the other. Therefore, while the village club cannot aim at anything so ambitious as an urban "Guildhouse," it should at least arrange the use of premises so that there will be no clash between the purely social activities and more definitely educational work.

In villages where no suitable club building exists the village school, with its frequent accompaniment of evening classes, may play its part. Properly organised and sympathetically supported it may be the most important agency in developing the intellectual and social life of the village. In this connection the fact that the County Rural Library Centre is usually in the school has its importance. Improved financial prospects for country teachers are, in some areas at least, gradually bringing about the appointment of men and women of imagination, with a vision extending beyond the

rudimentary teaching of a few subjects. The concentration of the older and abler children in some form of central school and the development of further education in rural areas—improvements held up for the time being but inevitable in the end—are important parts of the general advance. Owing to the great development of motor transport, villages are now in all respects much less self-centred than they were, and the effective organisation of corporate life in rural areas depends largely on co-operation between groups of neighbouring villages, with periodic joint meetings of interested people, including particularly the rural teachers.

The problem of co-operation between different organisations *in the village* is not so complicated as in the town. The organisations are less numerous and there are seldom more than one or two which are directly concerned in educational work. The formation of a Village Community Council representative of *all* organised village activities will usually be a valuable first step. For such a council will not only encourage co-operation, but will develop initiative without which educational progress is impossible. The real problem of co-operation in rural work is rather one for the wider county areas. County organisations like the Federation of Women's Institutes, the Adult School Union, the district organisation of the W.E.A., the Y.M.C.A., etc., coming together in Rural Community Councils*

* *Vide* Report of the Adult Education Committee on *The Development of Adult Education in Rural Areas*.

on which the L.E.A. and the University are represented, can do much, through the pooling of resources, to stimulate educational interests in the villages. County effort through these Councils must take the place of much of the central administration of the urban Guildhouse. For instance, it is impossible for each village club to have a Warden. But it is possible for Rural Community Councils to employ organisers who will, to some extent, do for the club what the Warden does for the Guildhouse. Again, it is not possible for one village club to have an adequate library—but it is possible, through the development of county rural library schemes, for every village to be well supplied with books. Similarly, while it is not possible for villages to have residential lecturers, much can be done through the building up of a county panel of lecturers.

Some warning is necessary here to those who would apply to rural centres the same methods as have proved successful in the towns. Many attempts to form classes in rural districts have failed through the provision of courses which were too advanced, or required too great a sustained effort in the first instance. It is necessary to prepare the ground in the first instance by lectures of a popular character which make little or no demand for personal effort on the part of those who attend them. These preliminary lectures may lead on to short courses of half a dozen meetings and ultimately develop into more continuous periods of study.

Much may also be done through co-operative group efforts under local leadership. These may take any one (or more) of a variety of forms—study and discussion circles, local history investigation, the simpler forms of regional survey, musical societies (both choral and instrumental), handicraft guilds, village drama clubs, play-reading groups, etc., according, usually, to the bent of the particular local enthusiasts who are prepared to devote time and trouble to them.

Finally there should be the closest possible co-operation between Guildhouses in the towns and the groups in the surrounding villages or the Rural Community Councils in the counties. The latter would naturally meet at convenient Guildhouses, and would thus be in touch with the Guildhouse staff. Guild members might help with lectures and study groups in the neighbouring villages. Members of village clubs might be invited to attend special functions, lectures and conferences. In a great variety of ways, differing in different districts, a fruitful and mutually helpful co-operation between town and country in the development of adult education could be built up, so that the greater advantages of the towns might be spread over a wider area, and the villages might be brought to make their contribution to the growth of a new and wider culture.

VIII

CONCLUSION

INEVITABLY a structure such as that which has been here described is an expression of a general policy of life. We can here only indicate certain basic considerations by which our conclusions have been determined. Impressed by the complexity of modern civilisation, we have sought to find ways and means whereby the citizenship of the average man may be made richer and fuller than has thus far been the case in history. In a democracy where each man may impress his will upon the body politic it is urgent that he be something more than a mere tender of machines. The time has passed when the normal vocations of most could, in themselves, be creative of personality. Division of labour has reached a point where unless the leisure of men be turned to civic use, their power to seize the meaning of things will vanish completely. The scale of modern life makes the understanding of the significance of that scale essential. A civil war in America may cause starvation in the cotton towns of Lancashire. The labours of a physicist who investigates the nature of the ether may span the distance between London and New York. An injury to the credit structure of Germany may cause a panic on the Stock Exchange of Prague. This interdependence of

civilisation makes vital in a sense more profound than has ever before been the case the decisions which our democracy in the daily course of its social life is compelled to make. We have either to understand or to perish. Great knowledge and great ignorance cannot subsist indefinitely side by side, once power has been confided to the mass of men.

That is why emphasis has been laid on the fact that access to the intellectual heritage of the race is an urgent need of the time. Without it, there cannot be a common mind in the community ; nor, in its absence, can there be that common will which can utilise the thought of the common mind. There is, of course, gain, even in the widely scattered efforts, personal and corporate, of the present day, but they can be rendered more valuable and more permanent, when they are co-ordinated to the great purpose that is before us. We demand neither unity of method nor identity of political outlook ; nor is any one subject of study more important than others. It is simply argued that the organised interchange of ideas is the only way to appreciate them to the full. To give a home to scattered bands of students who, in town and village, are seeking in isolation to wrest a meaning from life, is to intensify their civic sense. No one who has seen the adult education movement at work can doubt the hunger for knowledge that it attempts to satisfy. Though the organisation is here set out in concrete terms we admit the possibility of infinite variation. What is important is to secure acceptance of the idea, not the particular

form in which it is enshrined. But this spirit, eager for knowledge, must be dignified by giving to it a body worthy of itself. We visualise a Guildhouse as an expression of purpose which the Universities embody in organised form when they most truly perform their function. For they are concerned partly with teaching the discipline of mind and partly with the great act of discovering and imparting an attitude to life. They invoke as their only true faith a passionate curiosity in the presence of a complex world. The justification of the Universities does not lie in better machinery or greater wealth ; it lies in the search for truth as an essential to the art of living. The true servants of that art are those who realise that thoughts are weightier than things. The University seeks men who will devote themselves to this search. It can promise them little reward save the zest of enquiry, and the joy of occasional discovery.

That is the attitude we desire to see widespread. It is far more general than is recognised either by statesmen or by teachers themselves. If it is given a conscious form not merely the increase of personal happiness but the enrichment of the common life will be greater than we can easily estimate. We shall gain men and women who are citizens in the sense that they will be able, many of them for the first time, to offer an intelligent judgment upon public affairs based upon knowledge. The discovery of the rarest talent will admittedly be infrequent ; but we can at least ensure that an increasing number of men and

women are trained in the appreciation of genius. If, through love of music, art, and literature, dissatisfaction with anything save the finest can be awakened in a growing body of citizens, the work of the Guildhouse will not have been in vain.

Here is the real heart of the modern trouble. At present education ends for most just where it is vital that it should continue. Into an environment that is often distressing and never adequate to satisfy the wider spiritual needs the boy and girl are plunged untrained to meet the adventure of life. They have not been given the tools of their art, and when they discover the value of these tools it is often beyond their power to acquire them. We seek at the least to mitigate this disharmony. By building a Guildhouse in every town and village we would strive to put there a temple where knowledge may be sought and found. Then at least the opportunity could be given to the citizens of the State to grasp the problems of life instead of to evade them. We do not underestimate the changes ultimately involved in opening that search to all instead of to a few. "The masses" have now obtained political power, and it is better for our future that their acts should be instructed instead of ignorant. It is not improbable that, given instruction, they will seek to revise the foundations of social life. That possibility must be met, but it may be urged that to make the desires of men articulate by giving them the knowledge to understand their desires is a public service of no mean kind. They have the courage to will great changes,

not less than the power to compel them. It is imperative that no effort should be spared to suffuse that will and power with the intelligence that would make them creative.

(Signed)

H. J. LASKI.
A. BARRATT BROWN.
E. SALTER DAVIES.
LIONEL F. ELLIS.
HORACE FLEMING.
ROBERT PEERS.
A. READE.
FANNY STREET.
BASIL A. YEAXLEE.

T. H. SEARLS.

APPENDIX I.

THE SPECIAL NEEDS OF WOMEN

IT should be emphasised first of all that, in any ideal community centre, all students, whether men or women, should meet on absolutely equal terms and co-operate freely and fully in every kind of enterprise, as the needs and gifts of each individual may determine. It is, however, idle to deny that women have had, as yet, by no means an equal chance with men to profit even by such opportunities of adult education as have been open to them. Diffidence, pressure of domestic cares, narrower financial means, less educative conditions of work, a confined circle of interests, and a continued prejudice have kept the proportion of women students low as compared with that of men.

What is meant here by the special needs of women is not the needs of women as inherently different from those of men ; without really equal opportunity it is impossible to tell whether such difference exists ; but reference is intended to the relative backwardness of women, due to the handicaps mentioned above. In order as soon as possible to achieve the equal co-operation which is our ideal, we recognise that special measures are urgently needed. In none of the organisations which make up the adult education movement has adequate attention yet been given

to this fact. The enhanced importance which the possession of a vote has given to the ordinary home-keeping woman is at last securing due consideration of her needs. As the Board of Education Report on Adult Education in Rural Areas puts it: "Woman and woman's interests have to be reckoned with in the future, and her place in the community has to be regarded from a new standpoint."

The Guildhouse should therefore from the first take cognisance of this situation and endeavour to meet it. It will, of course, have an ample programme of educational activities open to men and women alike, and all students will be equally eligible for full membership and for election to the various committees. It is important that domestic and social matters should not be relegated to women alone, because only by a fairer sharing of domestic responsibilities can married women be set free to take their share in education. Further, there should be women tutors of equal academic standing and educational authority with men, teaching mixed classes and tutoring men and women alike, according to their special qualifications. Unless there is at least one woman in this position, it will be difficult to secure real consideration of women's needs and tastes and opinions. The presence of a Warden's wife will not secure it, unless she is qualified on her own merits to take such a position, and it is important to take care that the mere fact of being a Warden's wife is not allowed to give it to her. Ideally, of course, the appointment of a Warden ought to mean

the appointment of a suitable couple, rather than merely that of a married man, but there is plenty of valuable work to be done by any Warden's wife, apart from the direct teaching work for which she may or may not be fitted. The point is not to allow the disastrous misfit which frequently occurs, say, in the working of a parish, by the confusion between two totally distinct spheres of work and their requirements.

With regard to the more specialised needs of women, the most obvious is the provision of classes at times when they can more easily attend them, such as in the afternoon.* A proportion of such time may profitably be given to special preliminary teaching designed to provide for women the education which comes to many men in the course of their work, such as taking part in public discussion, learning about the management of business, committees and so forth, and understanding the newspaper. A good deal of direct teaching of facts is needed, especially about the working of local and central government, before much profitable reading or discussion can be done, and the secure opportunity of getting this in a small informal circle of other women equally ignorant and unpractised will soon embolden women to speak out and take their part in evening discussions of a mixed character.

* It has been found that when special afternoon classes are arranged for women the provision of a crèche, where the babies of those attending classes can be looked after, has proved of considerable value.

It is doubtful how far there will be a permanent difference between men and women in their choice of subjects. At present the average woman rarely wants at the outset to study the social sciences, especially economics; when she does, she begins with history and politics. She seizes eagerly on subjects connected with the home. She shows a great keenness for the study of all forms of art, literature, and the appreciation of music. Women students are also keen on psychology, as applied both to the management of their own adult lives, and to the upbringing of children. Most of these, especially the last, ought to be studied by men and women together, and if in the first place it is found that more women demand them, this should provide a good opportunity of bringing them to the notice of men.

The mere mention of education, of classes, of debates, will scare away many people who have a real need of wider mental interests and an unconscious hunger for them. Fireside talks, poetry readings, the lending of books and conversation about them, the discussion of children's difficulties or the explanation of problems arising out of their schooling, may all form the starting point of further education; but opportunities to develop these arise at home or in the talk of neighbours. Here the influence of the Guildhouse ought gradually to be felt. The Adult School movement and the Women's Co-operative Guild are doing much with these opportunities. What they need is more workers, and these the work of the Guildhouse ought to

increase in number, partly by passing its own students on to this work and partly by bringing together the large number of qualified women teachers who would willingly take a share in this work but find it difficult to secure a chance. Most important of all is that missionary enthusiasm on the part of those who themselves have found the value of education which, by its infectious nature, will inspire others with a determination to secure the same knowledge for themselves.

APPENDIX II

BRIEF LIST OF RELEVANT PUBLICATIONS

GOVERNMENT PUBLICATIONS.

Final Report of the Adult Education Committee of the Ministry of Reconstruction. Price 1s. 9d. net. (Out of Print: the substance of the Report is contained in "The Education of the Citizen," by Arthur Greenwood, published by the Workers' Educational Association, price 6d.; and in "An Educated Nation," by Basil A. Yeaxlee, published by the Oxford University Press, price 2s. 6d. Special W.E.A. and E.S.A. Edition, 1s. net.)

Reports of the Adult Education Committee of the Board of Education:

Paper 1. Local Co-operation between Universities, Local Education Authorities, and Voluntary Bodies. Price 4d.

Paper 2. The Recruitment, Training and Remuneration of Tutors. Price 6d.

Paper 3. The Development of Adult Education in Rural Areas. Price 6d.

Paper 4. The Development of Adult Education Among Women. Price 6d.

Paper 5. British Music. Price 6d.

BRITISH INSTITUTE OF ADULT EDUCATION.

The Way Out: Essays on The Meaning and Purpose of Adult Education, by Members of the British Institute of Adult Education. Oxford University Press, 4s. 6d.

DOBBS, A. E.

Education and Social Movements, 1700-1850. 1919. Longmans, 10s. 6d. net.

MANSBRIDGE, A.

University Tutorial Classes: A Study in the Development of the Higher Education of Working Men and Women. 1913. Longmans, 2s. 6d. (Out of Print).

An Adventure in Working Class Education: The Story of the Workers' Educational Association, 1903-1915. 1920. Longmans, 6s. net.

NATIONAL COUNCIL OF LABOUR COLLEGES.

History, Report and Directory, 1924. Price 3d.

NATIONAL COUNCIL OF SOCIAL SERVICE.

Memorandum on Rural Development, with Special Reference to County Organisation. 1s.

DEPARTMENT OF ADULT EDUCATION, UNIVERSITY COLLEGE, NOTTINGHAM.

Report on the Educational Possibilities of Village Clubs. 6d.

PARRY, R. ST. JOHN (Editor).

Cambridge Essays on Adult Education, 1920. Cambridge University Press. 12s. 6d. net.

SETTLEMENTS.

Settlements and Their Outlook. An account of the First International Conference of Settlements. July, 1922. P. & S. King, 2s. 6d.

Toynbee Hall and the Settlement Movement. Werner Picht. Bell, 2s. 6d.

Education Through Settlements. H. Fleming. Published by the Educational Settlements Association. Price 6d.

The Philosophy of Settlements. H. Fleming. Published by the Educational Settlements Association. Price 6d.

Handbook of Settlements in Great Britain. Published by the Federation of Residential Settlements and the Educational Settlements Association. 1s.

SETTLEMENTS (*continued*).

Bulletin of the Educational Settlements Association.
(Terminally, 4d.). Annual Subscription 1s. post free.

WORKERS' EDUCATIONAL ASSOCIATION.

Education Year Book, 1918. Price 1s. 6d.

WORKERS' EDUCATIONAL TRADE UNION COMMITTEE.

Adult Education and the Trade Unionist. 4d.

The Worker's Educational Trade Union Committee :
Methods and Constitution. 2d.

WORLD ASSOCIATION FOR ADULT EDUCATION.

Quarterly Bulletins on Adult Education in other
Countries of the World. Price 1s. each.

The above list of publications has been made as short as possible. Those readers who desire to make a fuller study of the problem should approach the different organisations carrying out the work of adult education. Most of these issue year books, reports, journals or pamphlets dealing with their educational activities. Any inquiries can in the first place be directed to the British Institute of Adult Education, 13, John Street, Adelphi, London, W.C.2.

